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HEBREW PROPHECY

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Bible Prophecies

DEDICATION

This volume is lovingly dedicated **to my daughter,** Mrs. H. M. Page, who by her willing service and filial devotion has been to me an unfailing source of helpfulness and comfort. May the Lord reward her for **her** constancy and fidelity as a most dutiful daughter.

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HEBREW PROPHECY

LECTURE I.

THE HEBREW PROPHETS: THEIR CHARACTER AND WORK.

INTRODUCTION.

1. *The necessity for great leaders is attested by the universal experience of mankind.*

In all fields of thought and action good leadership is the essential condition of progress. Without it no advance is made either in the thought or the life of the race. The world never moves together in any given direction. Somebody must go before who has a clearer vision than the great mass of mankind. Some one must lead who sees and comprehends great and necessary truth which has not yet been laid hold upon by men in general, but which is absolutely necessary to their best development.

God has always raised up such men, who have served as pioneers, to whom mankind is indebted for its advancement, and without whom progress would have been impossible.

2. *The high character and conspicuous abilities of great leaders, no careful observer will dispute.*

Those who have led in all social, political and religious reforms have always been men of high moral or intellectual elevation and generally both qualities have been combined in these men of advanced thought. They have stood upon the moral and intellectual heights and have caught the rays of light long before they have fallen into the valleys; in fact, they have acted as reflectors to cast the

light upon the multitudes below. It is a strange fact, however, that:

3. *The leaders of thought have seldom been recognized by their contemporaries as men who bare a message of truth.*

The credentials of truth have not usually been recognized when first presented. On the contrary, its advocates have generally been looked upon as insane or fanatical, and not infrequently persecution and death have been their reward, or if they have ever been recognized by their own generation as men of wisdom and foresight, it has not been until after a long period of misunderstanding, misrepresentation and apparent failure has intervened. It has been one task of posterity to undo the wrongs heaped upon the world's heroes and reformers by previous generations. The Saviour recognized this truth when he said, "Ye garnish the sepulchres of the prophets, but your fathers slew them."

4. *It is a well-established fact that clearness of intellectual vision in the moral and religious domain is conditioned on moral purity.*

A man of corrupt life, no matter how strong he may be intellectually, is an unsafe moral and religious guide. In fact, he is a dangerous counsellor on all questions of practical life. Both his intellectual and moral judgments are biased by his corrupt moral states. In ethical questions, especially, it is unsafe to act upon the judgment of a bad man. The connection between moral purity and clear intellectual perceptions is very forcibly illustrated in the history of all moral reforms. Perhaps no clearer example can be found than is furnished in the lives of the great Bible characters. This will be apparent by a glance at:

I. THE LIFE AND CHARACTER OF THE HEBREW PROPHETS.

1. *These wonderful men, as a class, confessedly occupy a very high position both morally and intellectually.*

The reason for this becomes very apparent when the heights on which they stood are compared with the general level of the people of their own time. They tower aloft like great mountain peaks above the plain. Some rise higher than others, but all stand out in bold relief conspicuous from afar. Even measuring them by the standards evolved through three millenniums, we can find little to criticize, but, on the contrary, much to praise. When compared with the other great reformers of the world, they do not suffer in the process, but, on the contrary, they are seen to constitute a worthy part of a continuous line of moral and intellectual giants who have had in keeping the highest interests of our race.

2. *The moral purity of the Hebrew prophets is a fact as admirable as it is wonderful.*

Oftentimes we see a lovely flower growing amidst the most disagreeable and filthy surroundings. Its beauty is the more conspicuous because of its noisome, uncomely environment. It serves a most useful purpose, however, standing as it does a mute witness in favor of the beautiful and pure where otherwise only corruption and deformity would be seen. It is the child of hope speaking of nobler and better things. This metaphor serves to illustrate the position of Israel's prophets. In an age of great moral deformity and degradation occasioned by the well-nigh universal idolatry that prevailed, these men of God stand forth conspicuous for their self-restraint, their simplicity of life, their correct habits, their purity of thought and action presenting a striking contrast to the general moral corruption of the people. Their lives served as a most

powerful rebuke to the prevailing apostasy. They also served the purpose of keeping hope alive in the world; for so long as even one pure man is left, the community or people or nation is not hopelessly lost. This small fire may kindle a conflagration that will burn up the filth and corruption and finally purify the people; the few have generally been the saviors of the many in the history of our race.

3. *The moral courage of the Hebrew prophets is no less wonderful than their personal purity.*

They seemed to be utter strangers to fear when moving in the line of manifest duty. They were undaunted in the face of danger and unabashed in the presence of kings. With them sacrifice of principle was more to be dreaded than death itself. No grander spectacle can be seen in Elijah's contest with the prophets of Baal. What a noble challenge he gave when he exclaimed, "How long halt ye between two opinions? If the Lord be God, follow him, but if Baal, then follow him." What grander example of moral heroism can be seen than Elisha fearless when surrounded by the Syrian hosts, serene in his confidence in God, or Nathan denouncing the sin of King David, or the old prophet coming out of Judah and condemning Jeroboam while officiating at his idolatrous altar? They were fearless in their rebuke of sin and wrong, whether displayed in the actions of kings and rulers or shown in the conduct of the wealthy, influential classes. No social rank was high enough to screen the offender from their scathing rebukes. No official position was so lofty as to protect the wrong-doer from the shafts of their bitter denunciation. They hated sin with a terrible intensity and they expressed this hatred in the strongest language possible. No other literature can produce more withering

denunciations of sin and injustice than are found in the writings of the Hebrew prophets.

4. *Withal, there was, in these great moral heroes, a manifest freedom from vanity.*

They never posed for the admiration of their contemporaries or of posterity. They seemed to be utterly unconscious that they were doing anything extraordinary or that might entitle them to any peculiar respect, or serve as a ground for special admiration. In studying their conduct there is not the slightest suspicion created that they were striking an attitude for the purpose of winning popular applause. On the contrary, they must have known that they were traveling the surest road to unpopularity, if not to persecution and death.

5. *It is worthy of note also that they were characterized by wonderful fidelity.*

They were true to the mission whereunto they were sent. They realized fully that it was given to them to speak the message of God. Men might and did reject it, but nevertheless they must speak. Flattery could not seduce them, danger could not daunt them, apparent failure could not discourage them. They seemed to feel, woe is me if I fail to utter the truth I have in keeping. If they had moments of despondency, there always came the reaction that saved them from even temporary unfaithfulness. When the crucial test came they were always equal to the occasion. Fidelity has ever been characteristic of the truly noble soul. The last message of Jesus sent down from heaven was, "Be thou faithful unto death, and I will give thee the crown of life," and Paul declared in the presence of death, "I have fought a good fight, I have finished my course, I have kept the faith." On this ground the Hebrew prophets can claim the crown.

6. *The intellectual vigor of the Hebrew prophets is very evident and very wonderful.*

Sometimes great moral strength is dissociated from intellectual vigor, and, on the contrary, not infrequently intellectual strength exists when moral goodness is lacking, but when we have both united in the same person we have the highest type of individual. Such were the Hebrew prophets. Their intellectual vigor was no less conspicuous than their moral purity. They had a most wonderful grasp of subjects. They were able to discover causes and trace their effects. Their views were both broad and penetrating. They saw all around and all through the questions with which they dealt. Consequently they were statesmen of high order. They could see the way out of difficulties and point out the path of safety. Happy is the nation blessed with such leaders and especially so if their counsel is heeded. Leaders morally strong but intellectually weak can not save a nation from its perils. They may see the wrongs existing, but are not wise enough to discover the remedy. Leaders intellectually strong and morally weak may plunge the nation into gravest dangers. They may see the wrongs and know the remedy, but lack the moral stamina to stand for the right. It takes men of clear heads and pure hearts to be equal to the occasion in times of great national crises. No man should be put into a position of responsibility who is weak in either of these directions. It is men of moral and intellectual power that move the world.

7. *The Hebrew prophets as a class were gifted with remarkable oratorical powers.*

No finer specimen of eloquence can be found in any language than are found in the writings of these wonderful men. Oratory in its highest forms is dependent on certain favorable conditions, and these conditions were not

only present to a remarkable degree, but they were exceptionally strong in their influence in the case of the Hebrew prophets.

(1) They possessed great heart power. They were men of deep feeling. This is a very important condition. Cold intellectualism can not speak with moving power. A great Latin poet wrote, "If you wish men to weep, you must first weep yourself." These men spoke out of the fullness of their hearts. Their souls were on fire and consequently their words were like coals of fire.

(2) They had remarkable intellectual powers, a fact we have already alluded to, and which need not be dwelt upon here further than to say that this is an absolutely essential condition of a high type of oratory. No weakling intellectually can ever become a great orator, no matter how rich he may be in heart power.

(3) They were men of strong will power. This condition is far more important than is generally supposed. Men of weak wills may feel intensely for a brief moment, but they are not capable of sustained feeling. Their emotions are transient. The fire burns out quickly. Furthermore, the will power, being the executive function of the mind, must have strength in order to produce in speech that which the intellect knows and the sensibilities feel. It may be also observed that weak will power is usually associated with small intellectual force. A man of strong intellect may weaken and finally destroy his will power, but usually it will be seen that intellectual power is impaired as the will power deteriorates. There seems to be also a subtle connection between the will of the orator and the feelings of his hearers. His volition seems to act upon his audience. It is possible that by a mere exercise of will, and that, too, probably unconsciously, the speaker can influence the minds of his hearers. Certain it is that

men of strong wills speak with peculiarly convincing power.

(4) They were aroused by stirring subjects. No man can make a great speech upon a small subject or one that has little power to move the souls or fire the hearts of men. Burning wrongs, mighty reforms, noble deeds, great undertakings—such things as move powerfully upon the feelings and stir the nobler impulses of men—are essential to highest forms of oratory. If the subject sets the heart of the orator on fire, his words will kindle a fire in the hearts of his hearers. The themes of the Hebrew prophets were well calculated to stir the souls of these men of intense feeling to their profoundest depths. They saw glaring injustice; they saw the oppression of the weak by the strong; they saw the proud, haughty, arrogant bearing of the rich while they oppressed the poor and robbed labor of its just rewards; they saw the awful corruption in high places and honesty and innocence trampled in the dust and calling in vain for vindication; they saw the religion given by God to his elect nation neglected, dishonored and corrupted; they saw God's chosen people, to whom he had revealed himself as the one true and living God, apostatize and fall into gross forms of idolatry and guiltily participate in the most corrupt heathen practices; they saw their nation slowly but surely sinking into irretrievable ruin; they saw the fearful judgment of God, which must forever hang over the wrong-doer, impending over the people. No wonder their souls were deeply moved and their hearts set on fire. This accounts for the eloquent language in which they poured forth their denunciations, warnings, exhortations and patriotic fervor.

(5) They spoke a language well suited to the purpose of the orator. While it did not have the finished polish of the classic Greek, a language too perfect for oral

discourse to the masses, nor the stately dignity of the Latin, yet it was a language well suited to oral discourse. Its rhetorical possibilities were very great. It was capable of expressing thought in a concrete form by means of simile and metaphor, which is always most striking and forceful.

(6) They lived in a land well calculated to kindle and encourage the oratorical fire. It was indeed a goodly land such as the heart of man is ever prone to love. It was free from sameness and monotony. It possessed wonderful variety, composed as it was of stately hills and majestic mountains, interspersed with beautiful valleys and watered by a thousand gurgling streamlets whose music delighted the ear while the general prospect pleased the eye, and above was spread an Oriental sky of deepest, serenest blue, over which floated the white-winged clouds like ships upon the mighty ocean. These men for the most part were country born and country bred. They were brought into contact with nature in its most seductive forms, which is a condition highly favorable to the development of oratorical power. If orators have been city bred, they have usually had periods of contact with nature that have served to quicken them. The apostle Paul was taken into Arabia for three years just before entering upon his public ministry, where he could come in touch with nature in her primitive forms and receive the lessons which she alone can teach.

8. *They were in profoundest sympathy with the masses as distinguished from the classes.*

The common people have ever constituted and will ever constitute the great bulk of mankind. Their needs, their wrongs, their advancement have ever enlisted the sympathies of the greatest, noblest souls. A class man is never a great man in the truest sense. One of the finest

compliments paid to our Saviour in the Scripture is the statement, "The common people heard him gladly." A man of the people is a brother of the race. The Hebrew prophets were pre-eminently men of the people. They sprang from the people, lived in close touch with the people, wrought for the people and had profoundest sympathy for the people. Did the people suffer, they suffered; were the people wronged, they espoused their cause; were the people afflicted, they mourned. Upon the hearts of such men the burdens, wrongs and sorrows of the race have ever rested with crushing weight.

9. *They possessed unswerving faith in God.*

If doubt ever dimmed their vision, it was like a flitting cloud that vanished ere its presence was felt. They laid hold on God with a firm grip and they rested secure in the consciousness of his approval and in the confidence of his sustaining power. The noblest heroism has ever been the child of faith. It is faith that saves the individual and qualifies him to be a savior of his fellows. The doubter is always damned. Nobler examples of an exalted faith can not be found than are furnished in Israel's prophets. They stand conspicuous in the long succession of the heroes of faith that stretches through the ages to the present day. They reflect glory upon our common humanity and make us feel proud to wear the name of man.

10. *They recognized the connection between conduct and destiny.*

They believed that between sin and punishment there is a necessary sequence. They regarded conduct as cause and destiny as effect. They made happiness and prosperity even in this world to depend on right thought and action, and they taught that misery and wretchedness resulted from corrupt conduct. They believed that the na-

tion as well as the individual soul that sinned would die. They did not believe that God loved even his chosen people so well that he would save them irrespective of their character. There was never a more damnable, soul-destroying doctrine taught than that all roads of life lead to the same place; that conduct and destiny have no necessary connection. Everything we see seems to reach its highest development through the operation of two forces or through a double process. In this way the earth is held in its orbit. Through the operation of two principles the plants and animals are brought to the highest development. When we pass upward into the spiritual realm the same or an analogous law prevails. Two processes are constantly at work in intellectual and spiritual growth. In harmony with this general truth right conduct is secured through the operation of two principles, hope and fear. Without hope there will be no lofty endeavor, no earnest strife, no well-sustained effort. Without fear the necessary checks and restraints will be removed. Fear is the centrifugal moral force which, acting with hope as the centripetal force, holds man in his true orbit. Well did the Hebrew prophets understand this. They sought to stimulate hope and beget fear. They pointed out the rewards of righteousness and they declared the wages of sin. No nation was ever blessed with more faithful teachers.

II. THE PREPARATION OF THE HEBREW PROPHETS FOR THEIR WORK.

1. *They received the training that comes from living in close touch with the people.*

They were not visionary theorists that formed their opinions in retirement without knowing and understanding the condition and needs of the masses, but, on the contrary, they endured their labors and hard hips, witnessed their wrongs and saw their sins and shortcomings. Their knowledge was experimental and consequently practical. There is no education that can take the place of that which comes from actual contact with the masses. There is no knowledge so valuable to the reformer as that which he acquires with his own eyes and ears as he lives and moves among men. All great reformers have been men of the people.

2. *They lived in intimate intercourse with nature, and mother nature has always been a most effective trainer of her children.*

"To him who in the love of nature holds
Communion with her visible forms she speaks
A various language; for his gayer hours
She has a voice of gladness and a smile
And eloquence of beauty, and she glides
Into his darker musings with a mild
And healing sympathy that steals away
Their sharpness ere he is aware."

Happy is he whose early life has not been warped by the shams, conventionalities and artificial conditions of city life. The country boy has a rich inheritance in the free, open and genuine life he is permitted to live amidst the thousand sights and sounds that delight the ear and eye and lend their influence toward his moral and intellectual development, and where his physical powers are

strengthened by healthful exercise under most favorable conditions.

The illustrations of the prophets were largely drawn from natural phenomena and pastoral life, and no richer treasure-house can be found. Such illustrations appeal readily and powerfully to the common mind.

3. *They were subjected to the discipline of poverty.*

Isaiah probably belonged to some branch of the royal family and Ezekiel belonged to the priestly class, and consequently these two may not have experienced the hardships common to a lot of poverty, but with these exceptions Israel's prophets, so far as their history is known, were men who had to struggle with adverse circumstances. Happy is the young man who comes to maturity under such conditions, provided they be not so extreme as to suppress earnest endeavor and destroy hope. The young man who learns the lessons and secures the discipline of moderate poverty has obtained an education of inestimable value. The person who has to struggle for his living learns the lessons of industry, patience, frugality and the rendering of an honest equivalent for benefits received. No lessons of equal value are ever learned, and he who comes to maturity without having these lessons deeply impressed upon him is poorly fitted for the battle of life.

4. *They communed much with God, and consequently were men of deep piety.*

In this regard they closely resemble the great moral heroes and reformers of all the ages. The condition of moral power is intimate fellowship with God. Paul said, "When I am weak then I am strong." This simply means that the man conscious of his human weakness lays hold upon God, and thus the finite is multiplied by the infinite. If ever any one was lifted above the necessity of prayer,

surely Jesus Christ was such a person, because in him dwelt all the fullness of the Godhead. Yet he was a man of much and frequent prayer. Whole nights were spent in communication with God. The apostles were men of prayer, and all the great reformers and preachers in every age have been men who believed profoundly in the efficacy of prayer. Such men have fought their battles first on their knees in private, and from their closets they have come forth panoplied for the conflict. Jesus prayed in the Garden and won the victory; his disciples slept, and presently they cowardly deserted their Master.

5. *They secured such literary education as was possible in an unliterary age.*

All perhaps did not have the same advantages, but for the most part doubtless they had such training as was afforded in the schools and guilds of the prophets, which probably furnished more or less literary instruction. They had access doubtless to a considerable body of literature that possessed not only literary excellence, but a wonderful degree of uplifting moral power. Furthermore, it should be borne in mind that books are not the only source of a literary education. Much knowledge can be and is imparted orally. Even in this age of books a great amount of instruction is given in lecture form, and the good teacher always supplements his text-book by talks and illustrations that amplify and enforce the lesson. In the schools of the prophets much oral instruction was given, in all probability the teacher speaking out of the fullness of his own experience and from the traditional fund of knowledge that had accumulated through the ages.

6. *They were doubtless profoundly influenced by the wonderful history of Israel.*

A nation that has a great history has a rich legacy to transmit to its sons and daughters. There is nothing that

has more power to kindle the enthusiasm and fire the souls of men than the heroic deeds of their fathers. It makes the individual feel that he stands in a noble succession and that he must be a true man and act well his part in order to be worthy to hold a place in such an illustrious ancestral line. No nation can feel prouder of its origin and early history than can the Jewish people; a nation descended from Abraham, the man of wonderful faith, chosen of God as the progenitor of an elect people; a nation made the receptacle of God's unfolding revelation as it proceeded through the Decalogue and the wonderful messages of truth delivered by God through a long line of inspired teachers; a nation illustrious in war and distinguished by the arts of peace, oftentimes, it is true, apostatizing and falling under the just displeasure of God, but turning again to Jehovah in true penitence and rising grandly out of temporary defeat. Surely a nation with such a history can not fail to exert a wonderful influence on its children, and in estimating the character of its noblest sons, this factor must be taken into the account.

7. *Finally under this head the fact of inspiration must not be omitted from the calculations.*

Here is no place to discuss the theories or kinds of inspiration. These will be briefly considered in a subsequent lecture, but as a most wonderful truth let it not be overlooked when studying the preparation of the Hebrew prophets. To criticize their writing, as is often done, or even try to understand them without taking into the field of vision their inspiration, is a most foolish and unphilosophical undertaking. These men were conscious of their own inspiration. They claimed to speak the message of God. This accounts for much that would otherwise seem inexplicable. Those who deny inspiration are necessarily compelled to make all predictive prophecy history, and

this would completely revolutionize our estimate of these wonderful men. They would necessarily stand before the world as self-deceived fanatics or gross impostors, neither of which alternatives can be for one moment admitted. The inspiration of the Hebrew prophets must therefore be accepted and taken into account.

III. THE WORK ACCOMPLISHED BY THE HEBREW PROPHETS.

1. *In an age of gross idolatry they kept alive the germs of faith in the one true and living God.*

There is and can be only one proper object of worship and that is God himself. God made the soul for himself, and God is the only satisfying portion of the soul. The man who makes any object less than the infinite God the thing of supreme desire and adoration, must in the very nature of the case live unsatisfied and die disappointed. The soul seems to have been created with infinite possibilities in the upward direction. If these possibilities fall short of the infinite, it is impossible for us to tell where the limit is. John, the apostle, says, "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." As a companion truth, let it be borne in mind that man always approaches the thing he worships, and hence only God himself as an object of worship can develop to the fullest extent the latent possibilities of man. It has therefore been God's purpose to cure the world of its idolatry. To this end he called out Abraham from his kindred and made him the father of the elect nation from whom it was God's purpose to eradicate every vestige of idolatry, thus creating a nucleus or a sort of standing ground from which to begin the crusade that will only end when the last idol shall have been destroyed and all men everywhere shall lift up their hearts in worship of the one true and

living God. Then will the whole race have entered upon the road toward its largest development. Then will the latent possibilities of every individual be in fullest prospect of realization.

To the accomplishment of this great purpose of God the Hebrew prophets have contributed a most important part. It seemed at times that the elect nation would be swallowed up by the awful idolatry that pressed in upon it from every side, but the prophets of Israel stemmed the tide and succeeded in keeping a few precious souls faithful to their covenant with God, until finally the nation, chastened and purified by the terrible judgments of Jehovah, returned to their allegiance to God. After the return from the Babylonian captivity, idolatry never more made its appearance among the Jewish people. Its very germs seemed to have been eradicated.

2. *They stood out in bold relief as magnificent object-lessons in righteousness, philanthropy, patriotism; in short, in true, noble manhood.*

There are no lessons so powerful and effective as those presented in the concrete. Truth in the abstract is valuable, but truth does not take on its dynamic form until it is incarnated. Wendell Phillips said in substance if you will put a great truth on two feet and bid it travel across the continent, it will revolutionize the continent. Herein the Christian method surpasses all systems of philosophy. Jesus Christ came to present truth in the concrete. He was God manifest in the flesh. He declared, "I am the truth." Herein has lain the power of Christianity in all the ages. Whenever Christianity has consented to rest its claims on a mere abstract statement of doctrine, it has been like Samson shorn of his locks. If the true Christian method the life accompanies the doctrine, and, in fact, goes before in the march. The Christianity that goes on

two feet is the Christianity that saves men. The prophets of Israel presented truth on two feet. They were incarnations of righteousness, holiness, philanthropy and genuine patriotism. The truths they uttered were powerfully illustrated in the lives they lived, hence their phenomenal power with God and men.

3. *They held in check to some extent the rapacity and injustice of the ruling classes.*

True, they were few in number and did not have the prestige of official rank or social position. As measured by the ordinary standards of men, they were immensely inferior to the arrogant classes whose sins they denounced and yet they exerted a mighty restraining influence. They were hated intensely by some, but nevertheless respected and feared. There is no estimating the power of a brave, good man in an age of injustice and wrong. Truly one such man "shall chase a thousand, and two shall put ten thousand to flight." The twelve apostles of Christ seemed like a small army to send forth against a pagan world, and yet in that little company there was more of conquering moral power than in all the idolatrous world combined. Luther and his few supporters seemed like a weak agency to oppose the mighty forces against which they arrayed themselves, and yet that little handful of men had more power than all the Roman hierarchy combined. They inflicted a wound on the beast that has never healed and which will cause its ultimate downfall and ruin.

4. *They furnished in their predictive prophecies a splendid class of divine evidence.*

This evidence is so strong that the enemies of Christianity of every grade and kind have always felt the necessity of discrediting these prophecies in some way. They have realized that if these prophecies stand, Christianity as a divine, supernatural religion is established beyond the

remotest doubt. Hence the fierce and repeated attacks that have been made upon this class of sacred Scripture. The battle is still going on, for unless this citadel be taken, the divine origin of the Scriptures of the Old and New Testaments can not be successfully disputed, and this, of course, carries with it the divinity of Christ, and, consequently, the divine character of the whole Christian system. This must be perfectly evident on a moment's reflection. These prophecies foretell future events with an accuracy and minuteness of detail that can not be the result of human sagacity. This will be more fully amplified in subsequent lectures. The attempt to discredit these predictions has utterly failed, and, consequently, this strong wall of defense remains unbroken.

5. *They provided a large amount of ethical teaching of very great value that exerted a wonderful influence on the people of their own time and has powerfully influenced the world wherever it has gone.*

The moral tone of the prophetic writings is very high, and consequently their uplifting moral power is very great. To read the prophecies of the Old Testament Scriptures and then pass to the prophecies that heathenism has produced, is like dropping from heaven to earth. We feel that these prophecies move on an entirely different plane. All the nobler qualities of character are magnified. Faith, hope, purity, unselfishness, love and true manhood are inculcated, while all the base, groveling propensities are condemned. The waters from this fountain are as pure, wholesome and refreshing as the stream that gushes forth from the mountain-side, unpolluted because removed from any defiling or corrupting source. "Holy men of God spake as they were moved by the Holy Spirit." This accounts for the fact that they inculcated and upheld a lofty morality that has ever won the unqualified

approval of the best men, and set forth noble ideals that have ever challenged the highest admiration. No one can open the Bible at the prophecies of Israel and begin to read without being conscious that he is breathing a moral atmosphere highly charged with the ozone of righteousness, purity and true devotion. As we pass from the reading of any other book to the reading of the Hebrew prophets, we are conscious of having passed upward from the valleys to the mountain-tops, where falls a heavenly radiance and where the vision of faith is undimmed by the clouds of doubt and despair.

6. *They produced a volume of literature of very great value.*

This fact has been brought out to a considerable extent under other heads in this lecture, but it is well to dwell upon it a little more in detail. The literary excellence of the prophetic writings is very striking.

(1) There is a considerable volume of poetry that deserves to rank with the best poetic productions of the world. It has all the characteristics of true poetry. The emotional element is very strong, and this is always a most valuable and pleasing quality in poetry. The thought is vigorous and ennobling and the form of expression truly poetic. The parallelism, the great striking peculiarity of Hebrew poetry, is used with pleasing effect. The sentiments are varied, but all appeal to the nobler feeling. It may be truly said that Isaiah and Jeremiah deserve to rank among the great poets of the race.

(2) The prose portions are stately and majestic. The rhetorical element is very striking. The language is dignified and forceful and the most beautiful imagery abounds. The Hebrew prophets were masters in the use of rhetorical figures. They have given us specimens of oratory of a very high order. I do not believe better examples of noble,

impassioned speech can be found in any language. The orators of Israel may well be placed among the orators of Greece and Rome and of the English-speaking nations of modern times.

(3) The subjects treated are diversified. The different prophets had different objects in view, and each wrote or spoke to the purpose he had before him, but all are dominated with one great spirit. There is the same moral and religious element running through all that gives unity and agreement to the whole mass of prophetic writings.

All things considered, it may be safely said that no nobler body of literature of equal amount can be found in any language than is afforded us in the writings of the Hebrew prophets judged from purely a literary standpoint.

LECTURE II.

PROPHECY—ITS JUSTIFICATION AND ITS GRADUAL UNFOLDING AS A DISTINCT OFFICE.

INTRODUCTION.

1. *The subject of prophecy is one of thrilling interest and transcendent importance.*

(1) It is interesting because of its ultimate source which lies beyond the limits and boundaries of this finite world.

It is the voice which comes to us from out of that mysterious spirit land which lies so close to this material realm, but which no mortal eye hath ever seen and no human foot hath ever trod.

It is the message of the infinite Father sent to guide his wandering children through the dreary wastes of time to their inheritance in the jasper-walled, golden-paved city which is the eternal home of the soul.

While listening to the prophetic voice we seem to be standing on time's borderland hearing the whisperings of our Father as he breathes his messages of instruction, warning and boundless love.

(2) It is of transcendent importance because it is the language of infinite wisdom, born of infinite compassion, called forth by human necessity, and addressed to human need. It answers the questions that no human tongue can answer and solves the problems that are too deep and profound for human wisdom to work out.

2. *The prophet has had a large share in guiding human history and shaping human destiny.*

(1) Much of the world's best work has been accomplished by those who have been moved by the prophetic spirit; they have been grandly earnest men, ardent in their zeal for God. The great prophets of the race have stood in the foremost rank of the world's reformers, and have been prominent actors in the great historic movements of mankind.

(2) Rob the race of the work and words of its prophets, and you would rob it of its richest legacy. Think of blotting out of the Old Testament the great constellation of prophets beginning with Moses and ending with Malachi. A vacancy would be caused that all the literature in the world would not fill. Think of plucking from the moral firmament the galaxy of New Testament prophets beginning with Christ and his great harbinger, and ending with the beloved John, and consider how impossible for lamps of earthly lighting to dispel the darkness that would thus be caused.

Think of extinguishing those later lights beginning with Huss and ending with Alexander Campbell, for these in a way were prophets, if not in the sense of bringing new revelations from God, at least in bringing back the old revelation which man had lost, and rekindling it into its original brightness and causing it to flash and glow upon the mirror of the human heart. Think, I say, of all this, and the value of prophetic words and work assumes prodigious importance.

3. *The prophetic literature, as distinguished from the other sacred writings, constitutes an exceedingly rich portion of the Old and New Testament Scriptures.*

The seventeen prophetic books that close the Old Testament constitute its crown of glory, and the Book of Revelation closing the New Testament is remarkable for

its wonderful figurative unfolding of the future of the race and its final destiny.

(1) The high value here placed on the prophetic writings is justified by internal and external considerations. Scattered throughout the entire volume, it shines like the stars that stud the canopy of heaven. It beams forth with a Divine radiance more brilliant than the diamond that flashes in the kingly crown. In subject matter, beauty of form, in bold and striking imagery, sublime and lofty diction, it stands unrivaled in the literature of the world.

(2) As a distinct class of Christian evidence, predictive prophecy is of the highest value. It were hard to exaggerate its importance as viewed from this standpoint. The prophecies of Old and New Testaments have thrown around the religion of Christ a bulwark of defense that has proven utterly impregnable. We will consider,

I. THE REASONABLENESS OF THE PROPHETIC IDEA.

To discover this we ask,

1. *What is prophecy?*

(1) In its broadest sense, it is instruction given by God to man through man. It embraces law, teaching, prediction, admonition, warning, exhortation, threatenings, and promises. It is God's answer to man's cry for knowledge. It is the supplementary revelation filling up and explaining the revelations made in the moral nature of man and in the constitution of nature. The prophet is God's Divinely commissioned officer, to reveal to man great and necessary truth. He stands next to God in receiving truth.

(2) In its narrower, but in the most commonly accepted sense, it is prediction, the announcement of a future event whose occurrence could not possibly have been foreseen by unaided intellect or natural human sagacity, but which must have been disclosed to the prophet by a Divine communication.

(3) It is of special evidential value, the Divine character of its utterances being fully established by their perfect agreement with truth and fact. Jesus said, "I have told you before it came to pass that when it is come to pass ye may believe."

(4) The prophet is God's messenger of truth receiving his message by inspiration, whether it be instruction concerning human conduct and life, warning concerning impending judgments, or the announcement of things to come.

2. *The distinction between prophecy and other forms of religious instruction is clear.*

(1) The prophet is a teacher, but all teachers are not prophets; some get their knowledge second-hand.

(2) The prophet may be a preacher, but all preachers are not prophets. It depends on the relation that he sustains to God.

(3) The poet may be a prophet, but all poets are not prophets; however, there seems to be a very intimate relation between poetry and prophecy. Often the prophets chose to express themselves in poetic form.

3. *Is prophecy a possible thing?*

Why not? Is not the question itself born of atheism?

To deny the possibility means to deny the possibility of God, yea, of any intelligence higher than man; or it means to assert that man can receive no communication from sources higher than himself. Admit the existence of an intelligence higher than man, and the possibility of

prophecy at once appears. Deny the possibility of prophecy, and there is no stopping-place short of atheism. We may go one step farther, and say that:

4. *If God exists, prophecy is not only a possible but a reasonable expectation.*

There are at least three ways of communication that seem most probable: Direct, through angelic agency, through human agency. Still other methods are conceivable.

We find that God has, at different times, employed all of these agencies. He has spoken directly to man. He has sent angelic messengers to bear his communications. He has made man his medium of intercourse, speaking to man through man.

The ordinary method of addressing man would most likely be through human agency. Economy is a Divine characteristic: God never calls into existence unnecessary or superfluous ministries. He uses existing instrumentalities so far as they will answer his purpose. It may be necessary for him to communicate directly with man. In fact, we can not see how this could be avoided. He may find it necessary, under certain contingencies, to send angelic messengers, but, ordinarily, man can be used as the medium of communication. It is, therefore, to be expected that God would speak to the race through the individual. In some cases this was accomplished by transmitting the Divine thought to the mind of the prophet, allowing him to express it his own way. This is, perhaps, the most common form of inspired writing. Hence, it comes to pass that each prophet is characterized by his own peculiar literary style. Sometimes the prophet not only receives the thought, but also the exact language, from the Divine author. Sometimes it is merely a stimulation of memory, enabling the person under the

Divine influence to call to mind things previously heard or seen. Jesus Christ told his disciples that the promised Spirit would bring to their remembrance all things that he had said unto them. Sometimes, doubtless, the inspired writer was Divinely guided in the selection of historic material already in existence, being enabled to distinguish the true from the false, thus preserving to the race true history that would otherwise have been lost.

By this process of reasoning, we rise to the conclusion that the office of prophet is the logical outgrowth of the God idea, and may, therefore, be expected as a necessary part of the Divine economy.

II. THE GRADUAL DEVELOPMENT OF THE PROPHETIC FUNCTION AND ITS SEPARATION FROM OTHER OFFICES.

1. *There are three great functions of authority that are fundamentally necessary to man's well-being: Royalty or Kingship, Priesthood, Prophecy.*

(1) Royalty is the function of government. This is a very important office. Government meets a fundamental want. Without this, there is anarchy and confusion in society, and we may carry the principle into the individual man. In the kingdom of the human soul, government must be exercised. This duty belongs to the will power. It is the office of the intellect to know; of the sensibilities, to feel or desire; and of the will, to enforce the decisions of the head and heart. Beginning in the individual soul, thence moving outward into the social life of the neighborhood, and thence onward into the life of the nation, we find that government is indispensable. In all the relationships of life, some authority must be recognized, or the most disastrous results follow. This principle holds good no less in religion than in the other relations of life. In the church, this function rests

in a secondary sense in the Divinely ordained officers; but, in the primary sense, in Jesus Christ, who is "King of kings and Lord of lords," and the "Head over all things to the church."

(2) Priesthood is the function of religious service or worship, especially in an official way. Under the Jewish dispensation, the priests officiated at the altar in the tabernacle and temple service; first, in their own behalf, and then for the people. In the Christian dispensation, every man is a priest, who may perform the different acts of worship for himself and also in a public capacity, while Christ, our great High Priest, hath made the only efficacious sacrifice in the offering of himself, and hath entered once for all within the veil into the Holy of Holies.

As man is by nature a religious being, the office of priesthood is very necessary. While under the Christian dispensation there is no official class called priests, but each man performs the duty for himself, yet it should be borne in mind that the function is necessary and perpetual.

(3) Prophecy is the function of religious primary instruction, as it is communicated by the person standing next to God and receiving the message from him. It grows out of the idea of revelation, and must necessarily cease when the revelation is complete. However, since this primary instruction must be carried to succeeding generations, the function of religious instruction is perpetual, but only those primary instructors are called prophets.

2. *These functions were first combined in one person.*

The father of the family was prophet, priest and king. The religion was consequently patriarchal.

This was most natural under primitive conditions, when the constitution of society was very simple, fam-

ilies being few and interests being harmonious. The population was homogeneous in character, and the bond of kinship was near and strong.

Gradually these conditions changed. Families multiplied. Interests became diversified. The population became heterogeneous in character. The bond of kinship became weakened and was finally lost. Conditions finally arose unsuited to the patriarchal form of government.

3. *The time naturally came for the separation of these functions.*

(1) After the duties of prophet, priest and king became too complicated to be discharged by one man, the function of priest would naturally be differentiated first. There was necessarily an accumulation of moral, ethical and spiritual ideas. Religious duties multiplied. Worship became more complicated. As society advances, everything progresses from the simple to the complex. Necessity thus arose—a necessity for a special order of men called priests.

(2) Next a separate and distinct office was created for the exercise of the prophetic function. This came about through the operation of the same general law. The field of instruction grew larger. The duties of prophet multiplied. Finally, these duties must and did devolve on a special class.

(3) Last of all, we would expect to find the function of royalty to be set apart, and this is historically true. The office of king was created, which represented the idea of government.

4. *It will be seen that the separation of these functions is not an arbitrary matter.*

(1) Social, political and religious life advances from the simple to the complex by successive steps, that are the result of antecedent conditions. The condition arises

first. The step is taken, not arbitrarily, but in answer to the condition.

(2) The fact that the religions of the Bible are revealed religions in no way stands opposed to this doctrine. God adapts his revelations to the changing conditions, and, in a way, to meet the progressive development of mankind. Everything God does is in answer to human need. As human need arises, Divine provision is made for it. In this way, God seems to keep pace with the development of the race, yea, to lead onward this development by anticipating human want. The failure to recognize this progressive unfolding of God's truth has led to much misunderstanding of the sacred Scriptures, and not a little foolish criticism. To carry back the standards evolved through three thousand years of progress under the Divine guidance, and apply them to God's methods of dealing with men under those early conditions, is, to say the least, very unphilosophical; and to criticise the early servants of God by the same method, is also very unjust.

5. *This process is illustrated by many striking examples.*

Animal life furnishes an illustration. The lower forms are very simple; higher forms are more complex.

Same is true in social relations. At first, there is no formality; customs are simple. Afterward, conventional rules multiply.

The history of the development of civilized life illustrates this clearly. In the most primitive conditions of men, all functions center in one. The Indian is the nearest approach to the independent man. He can secure his own food, cook it, make his own clothes, and build his own house. As society advances, wants multiply, and functions are differentiated. Thus all the callings of civ-

ilized life are produced: the more civilized we become, the more dependent we become.

We are now prepared to see that the creation of the separate and distinct offices of Prophet, Priest and King is but the Divine answer to the gradual unfolding of human need.

6. *The relation of the three great Bible religions is thus made manifest.*

Human nature is ever the same, but human conditions and circumstances are ever changing. Some things must change, because human condition and human need change. Some things in religion can not change, since human nature does not change. To-day is the product of the past and the germ of the future.

The patriarchal religion, suited to a particular age, must give place to that which was fitted for a different age. The new must contain certain elements of the old; the unchanging must remain.

The same reasoning holds good with reference to Judaism.

Then, will Christianity have to give way? No. In its very nature it is adapted to the changing conditions of men. Its forms of worship are not specified, but left to be adjusted to suit changing times and circumstances. Its revelations are perfect. Every desire of the heart is met; every inquiry of the soul is answered. Principles for the regulation of conduct, in every relationship of life, are unfolded. Eighteen centuries have failed to raise one question or evolve one relationship that Christianity does not meet. It has its unchanging elements, but these deal with the unchanging problems of human nature and human relation to God. Faith is the Divinely appointed means for purifying the heart; repentance is the means for changing the course of life; and baptism is the ordi-

nance appointed for changing man's relationship to God. These can never change.

7. *The real scope of prophecy is thus made clear.*

It is, in the widest sense, instruction received by the prophet direct from God. It is the answer to man's felt need for knowledge, that is not obtainable from any purely human source. It is God's progressive revelation, continuing till principles that govern every possible human relation are evolved. This finally was accomplished; and when it came to pass, the office of prophet expired by natural limitation. Every great and necessary question, whose answer was beyond the power of human knowledge and wisdom, had been answered. Then supernatural communications were no longer needed. The revelation given by Christ and his apostles completed the full measure of Divine truth, and prophecy ended. Consequently, the apostle Paul declared, "Whether there be prophecies, they shall fail; whether there be tongues [miraculous tongues], they shall cease; whether there be knowledge [miraculous knowledge], it shall vanish away." Why did Paul make such a statement? Evidently, because revelation would be complete; man's need of supernatural instruction having been met. The apostle goes on to declare, "Now abideth faith, hope, love—these three; but the greatest of these is love." These are the principles that lead man upward to the highest destiny; and, when the foundation for these had been laid in the supernatural relation, prophecies ceased, and the abiding forces remained. Having been instructed in all the duties pertaining to self, man and God, the question of human destiny still called for answer. Generation after generation had passed over the borderland of time into eternity beyond, and no voice had come out of that mysterious realm to tell the story of man's future state. Nature

kept silence; but still man's heart cried out for an answer to this, the greatest of all questions. To this inquiry, revelation gives no uncertain answer. God's voice is clear, especially as he speaks in the person of Jesus Christ, who brought life and immortality to light. The last words of revelation are well calculated to cheer the soul: "These are they who have come up through great tribulation, and have washed their robes and made them white in the blood of the Lamb." There could be no more fitting end than the beatific vision here disclosed.

LECTURE III.

PROPHECY—ITS NATURE, BEGINNINGS AND HISTORIC DEVELOPMENT.

INTRODUCTION.

1. *While it is a most reasonable thing that God should speak to man, it is none the less a most gracious and comforting truth.*

(1) I am living; this is a fact attested by my own consciousness. The fact of existence is questioned by no sane man. Whence came I? Consciousness has no answer. Whither am I going? The eye of man can not penetrate the gloom that lies just beyond the confines of life. I turn to the best and wisest of the race, but only to find that they are as profoundly ignorant concerning these most interesting questions as myself. Other great questions rise up and call for answer. Is there a God? If so, what are his attributes? How does he regard me? Am I greater in his sight than the ox, or does he love me more than he loves the horse I drive? What are my duties and obligation to my Maker? The answer to these most important questions involves much of human weal or woe, yet who can give the needed information? Is not the fact that God has spoken to his creature in answer to these highest inquiries verily a most precious truth, since it gives us knowledge nowhere else to be found?

(2) The word prophecy is, therefore, full of meaning. It suggests great answers to burning questions. It suggests a nobler dignity for man than he could ever have dreamed of if left to himself. It suggests possi-

bilities otherwise unattainable. "Prophecy" is surely one of the noblest terms in human speech. Such considerations ought to quicken our desire to know all that may be known concerning this wonderful subject.

As we pursue our inquiries in this interesting field, we will study:

I. THE NATURE AND BEGINNINGS OF PROPHECY.

1. *The term "prophecy" seems to be very largely synonymous with the term "revelation."*

This we have already considered at some length, but on this point our minds should be clear owing to its fundamental importance in the study of the subject. The term revelation may be somewhat broader in its signification than the term prophecy, inasmuch as some revelations have come to man direct from God, or through the instrumentality of angels, and consequently do not properly fall under the head of prophecy, but, with these exceptions, the terms are practically co-extensive in meaning.

Some hold that this view of prophecy is too broad, claiming that the term applies to Divine communications only when made in certain forms—visions and dreams, but it would seem to be more in harmony with the whole tenor of Scripture teaching to make the term cover all Divine communications in which man acts as God's agent, whether the message was received in vision, dream or by spiritual illumination, the essential feature being the supernatural manner in receiving the message. Prophecy is, therefore, a generic term applicable to all Divine instructions delivered to man through man, separable into different kinds: First, as to manner of impartation into visions, dreams and supernatural spiritual illumination; second, as to subject-matter into instruction, warning, ex-

hortation and prediction; third, as to form into verbal and pictorial prophecies, the latter being dominated types.

2. *The sign and seal of the prophetic office was the miraculous gift of the Holy Spirit.*

This is separate and distinct from the abiding gift of the Spirit, which came as a new spiritual presence with the inauguration of the new institution. It is promised to all believers, and is to continue as their portion for all time, while the miraculous gift was given to comparatively few, and continued until revelation was complete. The Scripture teaching on this point is very clear. We submit two quotations out of many that might be adduced: II. Pet. i. 21, "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit." Num. xi. 25: "And the Lord came down in a cloud, and spake unto him [Moses], and took of the spirit that was upon him, and gave it unto the seventy elders; and it came to pass that, when the spirit rested upon them, they prophesied, and did not cease."

3. *It is clear, therefore, that the prophet is the mouth-piece of God, as is also shown by the name that is used to designate these messengers.*

The Hebrew word "*Nabi*," the term translated prophet, is from "*Naba*," "to bubble forth." The root idea seems to indicate that the "*Nabi*" speaks under some excitement or from some strong internal influence. It means to speak for or under the influence of another, or as the mouthpiece of another. We have a full explanation of the function in Exodus iv. 14, where God tells Moses that he will give him Aaron for his spokesman. "And thou shalt speak unto him [Aaron] and put words into his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman [*"Nabi"*] unto the people: and he shall be, even he shall

be to thee instead of a mouth, and thou shalt be to him instead of God." That is, Moses was God's "*Nabi*" unto Aaron, and Aaron was Moses' "*Nabi*" unto the people. This makes the meaning of the term clear. It may be observed that the prophet was God's mouthpiece, irrespective of the kind of message he had to deliver or of the way in which the message was communicated to him. This leads to the further observation that the prophet was not wholly passive in God's hands, or, as Matthew Henry puts it, "not speaking trumpets through which the spirit spake, but speaking men, by whom the spirit spake." This is in perfect accord with the principle before mentioned that God does not call into use superfluous agencies. When he uses men through whom to speak, he makes use of their individual powers of speech so far as possible, only lifting them up to plains of thought and points of vision far above anything that is attainable by the natural powers of man. Beginning with and using the genius and strength of the individual, God adds to this native ability such increments of power, by the miraculous gift of his Holy Spirit as shall fully qualify his prophet to deliver the message he wishes to communicate.

4. *In view of the nature of prophecy, we are led to the conclusion that the function was cotemporaneous with human history from the beginning until the divine revelation was completed.*

We shall presently see that this conclusion is fully justified. As before remarked, it would seem to be a most reasonable expectation that God would speak to his creature man. We may go a step further and say that we would naturally expect God's communications to commence with the very beginning of the race. A prominent agnostic has said that if God speaks to man, it is more reasonable to expect him to speak directly to all men or

to the great multitude, than to speak to the one man and through the one man to the many, but the fact that God has not chosen to do so is a sufficient answer to this objection. God, who made man, certainly knows best how to address him, and, to say the least, it is not very becoming for man to find fault with God's method of speaking to his creature. He has chosen to give his message to the one man and reach the many through the medium of the one, and this method is doubtless best adapted to man as he is. Once, and once only, God used the method suggested by the great agnostic. He spoke to all the hosts of Israel from the top of Mount Sinai just before the giving of the law, but the people were so overwhelmed by such a near and visible approach of the Divine majesty, and so terrified by the manifestations of God's glory, that they entreated Jehovah to speak to them not immediately, but mediately through the prophet, as had been his custom from the beginning. God declared that the request was proper, yea, that it was "well said," and granted it. Thus the matter was settled. God seems to have anticipated and answered the very objection that is made in our time by the disbelievers in revelation by giving a demonstration of the utter impracticability of the method proposed. We may, therefore, safely conclude that from that time onward God's messages would be given through prophets. A study of the Scriptures fully justifies us, not only in this expectation, but in the further conclusion that God's communications would be continuous until man's need of supernatural instruction was fully met. We are thus naturally led to a brief study of the history of prophecy.

II. THE OLD TESTAMENT SCRIPTURES FURNISH US WITH A VERY CLEAR VIEW OF THE HISTORIC DEVELOPMENT OF THE PROPHETIC FUNCTION.

1. *There was a certain amount of pre-Mosaic prophecy as most surely was demanded in the very nature of the case.*

Before the canon of Scripture began to be written there were communications from God to his children through the medium of prophets who may be regarded as in some measure taking the place of a written revelation. These communications were not by any means so abundant and full as the later revelations to the chosen nation, and these in turn lacked much of the copious fullness of the perfect revelations in Christ and his apostles, but the revelations of the patriarchal age were at least beginnings, yea, perhaps all that were necessary or that could be profitably used in those early periods of human development.

(1) We would naturally expect that God would speak to Adam and his companion, and the sacred record declares this to have been the case. He also spoke to Cain and probably to Abel, but as soon as men multiplied, it would not be expected that God would speak to each person, but would reach the many through the individual prophet.

(2) Enoch was a prophet. Jude (verse 14) says of him, "Enoch also, the seventh from Adam, prophesied of these things, saying, Behold, the Lord cometh with ten thousand of his saints." It is a very remarkable thing that one of the very earliest prophets foretold the event that consummates the mediatorial reign of Christ and ushers in the final judgment.

(3) Noah delivered God's message of warning and therefore takes his place in the ranks of the prophets.

(4) Abraham is called a prophet by God himself, Gen.

xx. 7, "Now therefore restore the man [Abraham] his wife; for he is a prophet."

(5) Jacob was a prophet as appears from Gen. xlix. 1, "And Jacob called his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days." This is a clear example of predictive prophecy, as were also the prophecies of Enoch and Noah referred to above.

(6) The patriarchs in general were prophets and seem to be referred to as such in Psal. cv. 15.

2. *Moses comes next in order of time, and in him the function of prophecy appeared in such strength that he gave to it a new dignity and importance.*

He was the most illustrious of all the great line of Old Testament prophets. With him written prophecy began. He, by the inspiration of the spirit of God, gathered up and recorded, either from traditional sources or from detached documents, or from both, the fund of Divinely communicated instruction that had been given to mankind through the prophets that had preceded him and put this knowledge in permanent form. To this he added much that was directly communicated by God to him, and in these ways he laid the foundations of written revelation. Those associated with him in his work were in possession of the prophetic gift, as the quotation from Num. xi. 25 clearly shows. His sister Miriam is called a prophetess in Ex. xv. 20. She was the first woman so far as we know that exercised the function.

To Moses the Lord spake face to face, and on the occasion of the giving of the law, after a season of forty days in God's presence, when he came back to his brethren his face shone so that the people were afraid to come near unto him. To no other was such an experience ever vouch-

safed, except to his great antitype on the occasion of his transfiguration.

This great poetic function which blossomed out in such richness in Moses was, in the plan of God, to be an abiding gift until his revelation should be complete. It was not God's purpose, however, to commit this office to a particular tribe of Israel, as he did the priestly office, but it was none the less to continue in connection with the covenant people until the dispensation committed to them should expire by limitation. As long as Moses lived he acted as God's medium of communication, assisted, as we have seen, by others chosen for the work.

3. *After the death of Moses and the occupation by the Israelites of the promised land, it appears that the spirit of God inspired and qualified men for deeds of warlike valor rather than to speak messages of Jehovah.*

Gideon, Samson, Othniel, Jeptha and Barak wrought valiantly for their country under the special endowment of God's spirit. It was an age of warfare—necessarily so. The idolatrous nations must be driven out that the chosen people may have a country free from the polluting influences of idolatry, wherein they may establish themselves as a nation and carry out God's plans in the great preparation he was making for the coming universal kingdom. During this period the people were not left entirely without communications from God. Messages were sent by angels to special individuals, and on one occasion at least to the people, Judg. ii. 1-3; but the function of prophet seemed, for the time, to have been largely discontinued. Twice only in the Book of Judges is the office of prophet mentioned. Deborah is called a prophetess, Judg. iv. 4; and in chapter vi. 8 we read of a prophet that God sent with a message to Israel. It is furthermore expressly stated that in those days there was no open vision, I. Sam. iii. 1,

and that as a consequence the word of the Lord was precious. This was most natural. An age of war is not a period favorable to the production of literature and the fostering of learning. Writing never flourishes under such conditions. The time had not fully arrived to establish schools of the prophets. Furthermore, what was needed just then was not an additional stock of inspired teaching, but a Divine strengthening of the martial spirit to qualify mighty leaders for the great and inevitable conflict already begun, and which must continue until the enemies that troubled Israel were subdued. The open vision which had been so conspicuous under Moses, having been for the time being withheld, the written word became all the more precious, since this was now the chief source on which reliance must be placed for information and guidance, and happily God had given through Moses a rich fund of instruction for the control of his people in all their religious, social and political duties.

4. *A new epoch in the history of prophecy began with Samuel.*

Prophecy which had hitherto existed as a function now took on the dignity of an office. Samuel may be regarded as the founder of the prophetic office. Peter, in his memorable sermon in Solomon's porch in the temple, in referring to the prophets, began with Samuel. Now commenced that wonderful and uninterrupted succession of prophets that did not cease until after the captivity of Judah, when the Old Testament canon was completed by Malachi. From this time onward God continued from time to time to speak unto his elect nation through prophets. They were the watchmen over the people, and especially over the theocracy which was established in the days of Samuel. They possessed a dignity and importance superior even to that of the king. They exercised great au-

thority. They judged the people and their leaders as well, and their authority was generally recognized. Even the king regarded it as an honor to be seen in the company of a prophet. Saul said to Samuel, I. Sam. xv. 30, "Honor me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God." A study of the prophetic writings clearly shows that one of the great functions of the Old Testament prophets was that of declaring God's judgments. The priests offered sacrifices for the sins of the people which spoke of pardon and peace with God, but the prophets set forth the merited doom of the ungodly, and here again we have disclosed the two forces that God has ever employed in controlling man—hope and fear. This function which the prophets so faithfully exercised no doubt contributed largely to the respect and reverence in which they were held.

Under Samuel the schools of the prophets were founded. The many prophets of the day were brought together for instruction. Doubtless the sacred literature that had accumulated was studied, but the nature and scope of the instruction given is largely a matter of conjecture. Sacred music may have been one of the branches taught, since prophecy was often expressed in poetic measures and sung with the accompaniment of instrumental music.

It should be observed, however, that the gathering of the prophets into schools did not prevent them from leading active lives. They were men of the people, and did not lead the life of the recluse. They moved in intimate daily touch with the popular life of the nation.

5. *Soon after the founding of the schools of the prophets, there appeared on the scene one who not only maintained the high dignity of the prophetic office, but clothed*

his message in such beauty of form that it has been the admiration of all succeeding generations.

I need not say that I refer to King David, who was not only a prophet, but one of the greatest poets of all time. We reserve further reference to him for a subsequent lecture on prophecy and its relations to poetry.

6. *Up to the time of Amos, no exclusively prophetic book had been written.*

That is, no book was confined exclusively to the productions of any single prophet. We have many prophetic utterances preserved, and, in fact, the inspired writing as a whole are in the broad sense of the term prophecy, but, being in character largely composed of history and law, they are distinguished very properly from the prophetic books written by the men whose names they bear. Great prophets subsequent to the time of David appeared, such as Elijah and Elisha, who were raised up for special services and whom God sent on particular errands, but they did not put their prophecies into writing, and consequently but few of their utterances have been preserved. In II. Chron. xxi. 12-15, a letter of Elijah to Jeroboam is given to us, but, with this exception, we have no account of any writing by these illustrious men. If 't be thought strange that these messengers of God did not commit their prophecies to writing, let it be borne in mind that writing is not absolutely essential to the strength or perpetuity of a work. Our Saviour, who spake as never man spake, and whose sayings have had more power than all the words of men combined, did not commit his utterances to writing. Once, and once only so far as we know, he wrote with his finger in the sand, but what he wrote we know not. His life was the light of men. These early prophets of Israel, like our Saviour, lived lives that were open epistles that could not be misunderstood. Their work was for their

own time and generation very largely. They were men of action and oral discourse.

7. *We now come to the period of written prophecy which gave us a mass of literature of extraordinary value.*

It came to pass in the course of time that prophets arose who wrote at least some of their speeches or sermons. The exact dates of many of their prophecies can not be determined, but we can arrive at a conclusion that is at least approximately correct in most cases. The earliest of these written prophecies were produced in the days of Uzziah and Jeroboam, King of Judah and Israel respectively, a little more than two hundred years before the captivity of Judah, or a little before the middle of the eighth century before Christ. Amos was the first of the writing prophets, and Hosea and Micah followed very soon. The dates of Joel and Jonah have not been very definitely determined. Then followed Nahum, who wrote after the deportation of the ten tribes, and following him in order came Habakkuk and Zephaniah. We are now approaching the captivity of Judah, and both of these prophets foretell the impending doom.

We have purposely omitted to mention Isaiah, the majestic prophet of Judah, in the order which he appeared, desiring to give him more than a passing notice. He, according to Jewish tradition, belonged to the royal family. At any rate, he was much at court according to his own story. As a poetic genius he deserves to take rank among the greatest poets of the ages. He prophesied concerning Cyrus, which prophecy, according to Josephus, induced him to allow the Jews to return to their own land. Some of his predictions were fulfilled during his lifetime, which fact gave him great influence with the people. His prophecies extended over a period of fifty years, beginning about one hundred and fifty years before the cap-

tivity of Judah. His style of writing is sublime, in some places becoming very lofty and majestic. I purposely avoid the controversy concerning the two Isaiahs, which is foreign to the design of this lecture, although I will say that the arguments for the double authorship have not seemed to me at all conclusive.

The book that bears the name of this great prophet deals with many subjects, but it is peculiarly minute and clear in its Messianic predictions. So specific are the utterances concerning Christ, that portions read almost like history. It has been well said that so long as the fifty-third chapter of Isaiah remains, the divinity of Christ is established beyond the possibility of successful assault. No prophet has had larger influence either in his own or in succeeding generations. Isaiah is quoted more in the New Testament than any other prophet, and even down to the present time no book of the Old Testament is read or admired so much as this book.

The prophets of the exile come next in order. Jeremiah, the great weeping prophet, stands out as a striking though pathetic figure. He prophesied just prior to the captivity, but while bewailing the calamity about to fall on his people, he recognized that their doom could not be averted. Although a mild and gentle man, he was, nevertheless, fearless in the discharge of his duty. He witnessed the carrying away of his people and the destruction of Jerusalem and the attendant horrors, and this was the occasion for the writing of the wonderful book called "Lamentations."

Obadiah wrote a very little later than Jeremiah, in all probability just subsequent to the destruction of the city and the temple.

Ezekiel was a very influential prophet of the exile, who dwelt with a colony of Jews on the river Chebar in

Mesopotamia. He was contemporaneous with Jeremiah and Daniel, but the subject-matter of his writings occupied an intermediate place in point of time between the two. The bulk of Jeremiah's prophecies were delivered before Ezekiel began, and the bulk of Daniel's writings were produced after he had closed his work.

Daniel was the great and accomplished prophet who dwelt at the King's court in Babylon. He was pre-eminently a predictive prophet, setting forth in minutest details the future of his nation and the fates of four powerful world kingdoms that were to arise. There is also a very remarkable Messianic prophecy in the seventy prophetic weeks which he mentions and which find an exact fulfillment in the coming of Christ.

The prophetic books of the restoration are three in number: Haggai, Zechariah and Malachi, the latter completing the Old Testament canon. The general purpose of the first two is very similar, looking to the stimulation and encouragement of the people toward the building of the temple, while in the latter a striking Messianic element is found, thus closing the Old Testament canon in a very fitting way. Then for a period of four hundred years the function of prophecy is interrupted, but destined to again break forth in still greater strength and power.

III. IN THE SCRIPTURES OF THE NEW TESTAMENT WE HAVE THE FULLNESS OF THE DIVINE REVELATION AND CONSEQUENTLY THE CROWNING GLORY OF THE PROPHETIC FUNCTION.

The Divine communications which had been vouchsafed to man from his earliest appearance in his Edenic home, thence onward through the patriarchal and Jewish dispensations in continually increasing measure, are now to be given in such superabundant fullness as shall meet

every want, restore the broken connection between man and God, regulate human conduct in every possible relationship, and that, too, continuously through the ages and finally accomplish the one remaining needful thing of giving to man a vision of his everlasting dwelling-place of the most ravishing beauty, thus closing the mission of prophecy.

1. *The first New Testament prophet, although he lived and died under the Jewish dispensation, as did also his Master whom he came to announce, was John the Baptist.*

He was not only a prophet but a subject of prophecy. Malachi said (chap. iii. 1), "Behold, I will send my messenger, and he shall prepare the way before me," and in chap. iv. 5 he said, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Jesus bore testimony concerning John declaring, "This is he of whom it is written, Behold, I send my messenger before my face, which shall prepare the way before thee" (Matt. xi. 10). He also says, verse 14, "And if ye will receive it, this is Elias, which was for to come." It is perfectly clear that Jesus regarded John the Baptist as the fulfillment of the prophecy of Malachi. No higher compliment could be paid by one person to another than Jesus paid to him in the language recorded by Matthew (xi. 9-11), "But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet." "Verily I say unto you, Among those born of women there hath not risen a greater than John the Baptist." His birth was miraculously announced to his father, Zacharias, as recorded in Luke i. 13-17, where it is declared that he would be filled with the Holy Spirit from birth and that he would go before his Lord in the spirit and power of Elias. Zacharias afterward prophetically set forth the dignity of his son in his won-

derful song which the Holy Spirit inspired him to utter, Luke i. 76-79, "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and the shadow of death, to guide our feet in the way of peace." Truly a noble speech and one worthy of its great author, the spirit of God. John's manner of life bore a close resemblance to that of the ancient prophets of Israel. He was an ascetic. He lived in a very plain way. We are told that he "had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey" (Matt. iii. 4). He, like all the prophets, set before the people an object-lesson in frugality and simplicity of life, from which we may gather the great truth, that luxury and bodily indulgence are hostile to, and destructive of, piety and the nobler qualities of the soul.

The preaching of John reminds us very much of the exhortations and admonitions of the old prophets. There is the same lofty morality, the same stern rebuke of sin, the same call to holy living. Truly the resemblance between him and the bold, self-denying, uncompromising prophet of King Ahab's day is very striking. He came to do a much-needed work and he did it with wonderful fidelity and power. He aroused the whole country and called the multitudes to his baptism, but he never lost sight of his true position or became in the least degree vain or conceited. He knew he was only the harbinger of a greater that was to follow. He said, "He that cometh after me is mightier than I, whose shoes I am not worthy to bear." When Jesus came to be baptized he said, "I have need to

be baptized of thee, and comest thou to me?" And on another occasion when he saw Jesus coming he said to those with him, "Behold the Lamb of God, that taketh away the sin of the world! This is he of whom I said, After me cometh a man which is preferred before me; for he was before me." One of the noblest utterances of this great man, and yet in a sense one of the most pathetic, is his reply to those who brought the report to him that Jesus was baptizing, and that all men were coming to him. Without the slightest apparent jealousy, he said, "Ye yourselves bear me witness that I said I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom which standeth and heareth him rejoiceth greatly, because of the bridegroom's voice. This my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all" (John iii. 28-31). There is a noble, magnanimous spirit in these words well worthy of the one who uttered them. Having completed his great mission by the introduction of the Messiah, he, without a single complaint, drops into the background and accepts a martyr's fate. Along with John, and prior to the introduction of Christ, should be mentioned Elizabeth, the mother of John, who by the spirit prophesied to Mary concerning her son to be born, and Mary, who, thrilled with the wonderful thought that she was to become the mother of the long-promised Messiah, poured forth her soul in the most beautiful song recorded in Luke i. 46-55, beginning: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." We can readily see by the new and wonderful awakening of the prophetic spirit, and by the direct and explicit announcement of the great har-binger, that we have reached the climacteric point in the de-

velopment of prophecy, and we reverently and expectantly uncover our heads while we listen to:

2. *The greatest of all prophets; the one for whom the ages had waited; the one to whom the hearts of the noblest of our race have clung with fondest affection, and who has shown himself to be, as the prophet foretold, "The desire of all nations."*

How can any one adequately set forth the richness and fullness of the prophetic inheritance we have in Jesus of Nazareth? In his day it was said of him, "He spake as never man spake," and, notwithstanding all the accumulated treasures of wisdom that the giant intellects of two millenniums have added since these words were uttered, we may just as truthfully say to-day, "He spake as never man spake." His advent was announced by angels before his birth and his coming heralded by angels' song, "Glory to God in the highest and on earth peace to men of good will." Shepherds worshiped at his manger cradle; the Maji made a long pilgrimage to do him honor, while yet he was an infant in his mother's arms. The expectation begotten by these marvelous signs was more than met by his wonderful life and teachings. In him we see the object caught in the focus of the prophetic telescope centuries before he came. Truly was it said, "To him gave all the prophets witness." Without him revelation is reduced to a meaningless puzzle, but with him as the central object to which every prophetic fingerboard points, it takes on beautiful harmony and symmetry. With Jesus as our prophet, we understand the character, plans and purposes of God as would otherwise have been impossible. "He was God manifest in the flesh." "He was the brightness of the Father's glory and the express image of his person." He declared, "He that hath seen me hath seen the Father." "I take of the Father and show unto you." "I and my

Father are one.” In him and in his life we see the original of the prophetic picture drawn by the great artist, Isaiah, which has been the wonder of men in all ages since. No question was too hard for him to answer, no problem too difficult for him to solve. His statements and utterances have never had to be amended or revised, and must it not be so, since in him we have God speaking to his children? Other prophets were qualified for their work by the miraculous gift of the Spirit, but in all cases by measure or in limited degree, but to Jesus was given the spirit “without measure,” that is, in all fullness and perfection. Conscious of his own powers, he declared, “Without me ye can do nothing.” “I am the bread that cometh down from heaven, of which, if a man eat, he shall never hunger any more.” “If a man thirst, let him come to me and drink.” John said of him, “In him was life and the life was the light of men.” “To as many as received him, to them gave he power to become the sons of God.” “And of his fulness have all we received, and grace for grace, for the law was given by Moses, but grace and truth came by Jesus Christ.” But why multiply quotations showing the dignity of his personality, his Divine character and the matchless wisdom and mighty sweep of his teachings? We may say that there is only one primary and absolutely fundamental presence in the Bible, and that is Jesus of Nazareth, who was God on the plane of human action. Every other person is secondary. Everything else clusters around him. He is the quickening spirit that gathers the past and future into one, marries them in divorceless union and gives continuity to all history, sacred and profane. While the whole Bible is full of Jesus, the four histories called the Gospels give us a record of his work and words that lift him at once to the supreme place in wisdom, authority and power and show him to be in truth

“Emanuel”—God with us. Each history, however, presents a little different phase of his life. Matthew shows him to be the promised Messiah—the gospel for the Jew; Mark depicts him as the Son of God exercising his mighty power—the gospel for the Roman; Luke presents him in his aspects of wisdom and as the revealer of truth—the gospel for the Greek; John presents his spiritual aspects, giving us much of his inner life and thought—the gospel for the church or for persons as they shall ascend in spiritual knowledge and perceptions; and no matter how far we may advance in spiritual development, we will never pass beyond the conceptions of Christ as given by John. Nothing more will ever be needed, but this gospel will say to men as they move upward in spiritual and intellectual power, even till the end of time, “These are written that ye may believe.”

If there is one feature of Christ more wonderful than another (and yet nothing ought to be wonderful when we consider that he was one with the Father), it is the perfect agreement between his inner and outer life—the perfect symmetry of his life, consisting of thoughts, purposes, words and deeds. No inequality is anywhere discoverable. He was equally great in thought and action. His physical miracles were no greater than his inward miracles of wisdom and understanding. His outer life of action was no greater than his inner life of purpose. His sermons in word were no greater than his sermons in deeds. There was perfect agreement everywhere. Thus everything connected with him was a revelation. He spoke prophecy and was prophecy. No better summing up of the whole can be made than John gave us in the words, “His life was the light of men.” ✓

But it was not the purpose of Jesus to complete the revelation that God intended for men. He poured forth

instruction like a gushing fountain, but he knew there would be something still to be revealed after his work was completed. Therefore, he said, "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John xiv. 25, 26). Consequently after he had given his apostles their great commission to go out as his ambassadors into all the world, he said, "Tarry ye in Jerusalem until ye are endued with power from on high."

3. *We are now naturally led to the closing up of the great New Testament epoch of prophecy.*

Jesus had ascended to heaven and had taken his seat on the mediatorial throne. The apostles, in obedience to his instructions, were tarrying together in Jerusalem, waiting for the promised power. In harmony with Christ's promise the Spirit came in visible manifestation, and the waiting ones were filled with the Holy Spirit which has ever been the seal of the prophetic office in its miraculous endowments. This, however, must be carefully discriminated from the gift of the Spirit which is given to all true Christians as an abiding guest, but which does not carry with it supernatural power, and, consequently, does not qualify men to be prophets.

The apostles, endued with power from on high, were now ready to take up and carry forward the prophetic work to its completion. Peter had the honor of being the first to speak under the great commission of Christ. Following him, the others took up the story of the cross, and in the course of a few years it was carried throughout the entire Roman Empire. Soon three of the inspired histories of Christ were written, and the fourth was produced before the close of the first century by the favorite

apostle of Christ. After the establishment of churches, there followed an inspired account of the apostolic labors by Luke, and from time to time special epistles were written to churches and individuals, and general epistles as well—in all, twenty-one in number. In these all phases of Christian life and problems of church government and discipline were discussed by inspired penmen. Finally came the great Apocalypse of John, disclosing the fates and fortunes of the church, the final victory of the saints and the ushering in of the everlasting kingdom, when Christ, our King, shall have delivered up the kingdom to God, even the Father, that he may be all in all.

Paul, the apostle, gives a somewhat broad summary of the various kinds of instructors in Eph. iv. 11: "And he [Christ] gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;" and in the thirteenth verse the object of it all is stated, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." The first two offices must of necessity cease. The apostles, having been witnesses of the resurrection, could have no successors in office, as a witness can not have a successor, and prophets would cease, as we have before said, when revelation was complete. The offices of evangelist, pastor and teacher must remain, since the primary revelation given through prophets must continue to be taught for all time.

The function of prophet was not only exercised by the apostles, but by many others whom God miraculously endowed to act as teachers and also to foretell events. That the office occupied a very prominent place in the early church is shown by the passage in I. Cor. xiv. 29-32: "Let the prophets speak two or three, and let the other judge.

If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets." Other passages might be quoted to show that the exercise of the prophetic gift was very common, but this, like the gift of tongues and of miracles, was soon to pass away. All miraculous gifts and powers are given to meet extraordinary emergencies or to establish extraordinary claims. When the purpose is fulfilled, the extraordinary endowment is withdrawn, but the ordinary abides. Nor need we deplore the withdrawal of the prophetic function. The taking away of the gift does not take away prophecy. Our Saviour, in the parable of Lazarus and Dives, makes Abraham say to Dives when he requested that a word of warning be sent to his brethren, "They have Moses and the prophets; if they will not hear them, neither would they hear one though he rose from the dead." We may apply this language to men to-day with even added force. They have Moses and the prophets and Christ and his apostles. If they will not hear them, they would not hear an angel from heaven. No new revelations are needed, and none will be given. By a proper use of what we have, "the man of God may be perfect, thoroughly furnished unto all good works." The most that we can hope to do now is to grow in grace and in a knowledge of the truth—to come into continually enlarging conceptions of God's holy word which hath been spoken to us by the mouths of his prophets since the world began.

LECTURE IV.

PROPHECY—ITS KINDS AND THE CRITERIA FOR DETERMINING ITS TRUTH.

INTRODUCTION.

1. *To magnify an opportunity is to enhance its possibilities for good.*

The man who magnifies his office serves his constituents best. The student who takes a large view of his privileges gets the largest profit for his work. That which is little in our eye is little in our hands. If our work is great in our estimation, we will do it in a great way. Let us, therefore, magnify this study, for we can never make it in our minds as great as it is in fact.

It as far transcends any communication made by man to man as Divine utterances transcend the human. It should, therefore, arrest and hold our closest and most sympathetic attention, and stimulate such an intense interest as no other subject could have power to do. We may very properly apply to ourselves the words of God spoken to Moses when he approached the burning bush: "Take off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Then let us with profoundest reverence and deepest yearning seek an understanding of this wonderful theme.

2. *Perhaps it is safe to say that of the three great functions of authority—royalty, priesthood and prophecy, the latter is the most sacred, if there can be gradation in rank between Divinely ordained things.*

Here God seems to come into closest relations with man. Government, although appointed of God, is human

in its administration. Priesthood, although a Divine office, represents the function of worship, and is, therefore, performed by man, but prophecy expresses a closer relation of God, and is less dependent on the human factor. Here all that is of vital importance rests with God. Man's part as most is secondary and incidental. Hence, as we might expect, the Scriptures always magnify the dignity and importance of God's word. The writer of Hebrews declares, "The word of God is living and active, sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart."

Trusting that we may maintain a truly reverential spirit in our study of this transcendently important theme, we will consider:

I. THE DIFFERENT FORMS OF PROPHECY; OR, RATHER, THE DIFFERENT WAYS IN WHICH THE DIVINE MESSAGE IS COMMUNICATED TO THE PROPHET.

It has seemed good to the heavenly Father, in addressing his children through human agency, to transmit his message in different manners. The prophet Joel (chap. ii. 28) mentions different forms of prophecy: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions." Two, and possibly three, forms are here referred to. The writer of the Hebrew letter informs us (chap. i. 1) that "God spake unto the fathers by the prophets," not only "by divers portions," but in "divers manners." That God has done this is a sufficient justification of its wisdom. But to ask why God chose different forms of communication is in no sense an irreverent enquiry, and it surely is a very interesting one.

Perhaps we may not know all of God's reasons for addressing his prophets in different ways, but a little reflection will disclose to us some considerations that even to one finite minds seem to justify the Divine wisdom in the choice of methods used.

(1) May it not be true that communications in visions and dreams are more vividly presented than they would be if uttered in words?

The message seems to take on a concrete character in the vision and dream, especially since it is symbolically represented in forms that seem to be real. Truth that takes on visible shape, even though it be seen in vision or dream, becomes for the time an incarnation, and then it exerts its most powerful influence. This being true, the prophet himself would be more deeply impressed and would consequently speak and act with more earnestness and intenseness than if he received his message verbally. Closely related to these two forms is that of spiritual illumination, in which the prophet was placed under strong mental excitement and his mind was very vividly and powerfully impressed by the supernatural experience. Thus a very strong impression was made and a result produced similar in its vividness to that secured by the vision and the dream.

We can readily see, therefore, that the effect produced by these methods of communication was to deepen the impression made upon the prophet. We may, therefore, conclude that one strong reason for their use lay in the prophet's subjective condition that was thereby superinduced and which was favorable for the impressive delivery of the message.

(2) It is furthermore true that these methods of communication leave the prophet free to express the Divine truth in his own way. It would seem, at first thought,

that this would not be an advantage, inasmuch as God could certainly choose the best form of words in which to couch his revelation, but herein lurks a very evident fallacy. It is not a question merely of the best form of words. Truth may be presented in faultless form, and yet have very little power over the hearer. The personality of the speaker has much to do with the influence of his message. For God to choose the exact words would be to reduce the prophet to a mere machine, "A speaking trumpet," as it has been called, and thus destroy his individuality, and it is this that has power. Faultless words do not count for as much as personality. A man is strong when he is himself. No man can speak truth in the words and manner of another as powerfully as he can speak it in his own way. All methods of elocution, therefore, which teach men to be mere imitators, are worse than useless. The sentiment must be very deeply impressed upon the mind; it must become intensely real before it can be spoken with most telling effect. The thought must belong to the man before he can deliver it to another; it must control the soul of the speaker before he can cause it to dominate his hearers. God did not choose to destroy the individuality of his prophets. He picked men of deep feeling, strong personality, striking idiosyncrasies, and then transmitted his message to them so as to make a deep impression and still leave them free in the exercise of their personal peculiarities of style and manner, and this fact lends an added charm to the prophetic writings.

But to take up the discussion of the different forms of prophecy in a more specific way, be it observed that:

1. *The dream, while perhaps the simplest form of prophecy is, nevertheless, perfectly real and possesses great intrinsic value.*

Doubtless there is more skepticism regarding the prophetic dream than concerning any other form of prophecy. Those who are ready on the slightest provocation to discredit the supernatural, are very ready to cast aside this phase of prophecy as scarcely worthy of serious consideration; but unless all communications claiming to be supernatural are to be rejected, there is no reason for denying its validity. Because dreams are superinduced ordinarily by natural causes, it is by no means necessary to conclude that they have never been produced by supernatural agency. We should simply recognize the necessity of carefully discriminating between the natural and the supernatural, that we may not mistake the one for the other.

What is a dream? We have all passed through the experience repeatedly, but the explanations psychology offers do not appear to be very radical or satisfactory. After all has been said that perhaps can be said, there is something about the phenomenon that borders on the wonderful. The individual seems to be entirely passive during the peculiar psychical action. He can neither bring on the experience, arrest it nor drive it away by an act of the will. It comes and goes independent of any volition, and yet the impression made is real and remains with wonderful distinctness. The intellect seems to be acting, the emotional nature is stirred and yet reason and will seem for the time being to have lost their power. The various kinds of intellectual and emotional activities go forward with unusual freedom, but entirely without reference to external realities. We are able, however, to trace some connection between physical condition and dreams. Disease, overeating or some abnormal condition of the body or physical disturbance superinduces dreams, and we may probably conclude with safety that this is the

ordinary explanation. These seems to be a sort of normal balance between the physical and psychical man, which, when properly maintained, results in the ordinary mental activities, but when disturbed allows the intellect and emotions to rush on tumultuously uncontrolled by judgment, will or any external considerations. This explanation does not account for the phenomenon farther than to show that the abnormal physical state and the strange psychical experience exist simultaneously, and hence probably have some real causal connection. This being true, we have only to suppose that the inner balance between the physical and the mental is disturbed by a supernatural agent to find the explanation of the prophetic dream. Is there anything unreasonable in this? May not God in his wisdom have seen fit to communicate with his prophet in this strange and yet most impressive and vivid manner, at the same time giving him such indubitable assurance of the supernatural character of the experience as would leave no doubt in his mind? There would seem to be nothing either antecedently or concurrently improbable about this, and we may therefore give ready credence to this form of prophecy which occupies quite a conspicuous place in the Bible.

Joseph had prophetic dreams which in part caused the hatred of his brethren. God communicated with his servants frequently in dreams, nor was the dream confined to the chosen people. The rulers of Egypt and Babylon had prophetic dreams which so impressed them that they took great pains to find interpreters which they found in the Divinely inspired prophets—Joseph and Daniel. Later under the Christian dispensation the dream was a recognized form of prophecy; in fact, Peter in the first gospel sermon referred to Joel's prophecy quoted above and declared that this was then finding fulfillment.

The dream must, therefore, be recognized as one phase of prophecy and the true prophetic character must be determined by the tests applicable to other forms of Divine communication. God, who made man with all of his psychical possibilities, made it not only possible for him to dream, but made it apparently impossible for him to refrain from dreaming. With most people the experience is not rare, but of almost daily recurrence. Shall not the author of the soul be able to stimulate to action any of its potencies by supernatural means and direct them for the accomplishment of his own ends whenever in his wisdom he sees it to be necessary? To deny to him this power is to limit him to the natural in all his methods of operation and hence to rob him of the very attributes of Deity. It may be also remarked at this point that the belief in the supernatural nature of some dreams is as universal as man. In this respect it is like the belief in the doctrine of the immortality of the soul. In the literature of all ancient peoples we find traces of this idea. Certainly believers in the one true and living God should find no trouble in believing him to be able to use this form of mental action for his own wise purposes.

2. *The vision or ecstatic state which next invites our attention is also a genuine form of Divine communication.*

This phase of prophecy is very common, and, while in some respects it resembles the dream, it is yet an entirely distinct experience. We may get some idea of its nature from those nervous derangements in which the individual has a remarkable play of the intellectual and emotional powers, such as is ordinarily never experienced. The mental impressions are not made through the usual channels of the senses, but apparently independent of them. Persons in this condition have strange powers. They may see with closed eyes and hear when in an apparently uncon-

scious state. While passing through such experiences, sometimes the most wonderful intellectual feats are performed. Difficult problems are solved without conscious reasoning process, and other mental activities accomplished entirely beyond the normal capabilities of the individual. This seems to show that the soul's activities, while ordinarily set in motion through the physical senses, are yet not entirely dependent upon them. The soul can surely act independent of the body or there could be no conscious existence beyond the grave. If this be so, may it not be true that the soul and body may be for a time partially divorced by some pathological or artificial means, and that when in this condition the soul acts with great freedom. There are instances on record of persons who have been nigh unto drowning, but, having been resuscitated, have borne testimony to the fact that in the extreme moment when doubtless the soul was partially releasing its hold upon the body, mental activities were very swift and strong. Things were remembered that had been forgotten for years, and the whole life seemed to pass instantaneously in review before the eye of the soul. May not this experience be similar or closely akin to that experienced in the ecstatic state?

In this condition, as in the dream, the intellectual and emotional natures act independent of volition and uninfluenced by external realities. This state of trance or ecstasy is brought on by some powerful excitement of the nervous system which may result from natural or artificial causes. Diseases may produce the phenomenon, or external stimulant either consciously and deliberately employed or exercised by the will and power of another. Since it is possible to so excite the nervous system as to bring on the experience, we need not be surprised to find that persons have learned the art of doing so and that it has been used as a means of personal gain by practicing upon the cre-

dulity and superstition of the unsophisticated. Doubtless in many instances the deluded devotees, self-deceived, supposed the ecstatic state to be supernaturally caused. In all such cases the means employed consist of certain bodily movements, such as leaping and dancing and whirling around for a long period until the physical energies become exhausted, and often the body was cut with knives. This is accomplished by monotonous and long-continued repetitions of words or prayers. In this way the individual works himself into a sort of frenzy, until finally, the physical energies having been overcome, the nervous system is so powerfully excited that a result is secured for a short time similar to that produced by disease. The case of the four hundred and fifty prophets of Baal that contended with Elijah (I. Kings xviii. 26-29) is an illustration of this artificial manner of bringing on the ecstatic state. Doubtless the prophetesses of Greece and Rome that presided at the noted shrines threw themselves into trances by artificial means. Either such is described above or by breathing noxious vapors arising from clefts in the rocks. The same phenomena is witnessed to-day among the Mohammedan Dervishes and the Indian Fakirs, and something very similar is practiced among the American Indians.

The ecstatic state in which prophetic visions were seen was brought on by supernatural agency. The Holy Spirit acted upon the prophet as the exciting cause. We have a case in point when the Spirit of God came upon Saul (I. Sam. x. 10-12 and xix. 23, 24), and caused him to prophesy. This led to the saying, "Is Saul also among the prophets?" In the case of the true prophets of Israel this state was never produced by artificial means, but in every instance by the agency of God's Spirit. In this respect the Hebrew religion presents a striking contrast to the other religions of the world, whose so-called prophets invariably bring on

the trance by artificial agency. This leads us to observe that the vision or ecstastic state is not peculiar to the Bible religions. It is common to all religions and it occurs when no religious significance attaches to it or can be claimed for it, as, for instance, when it is caused by disease. Shall we, therefore, conclude that it is unreliable, and, consequently, untrustworthy? By no means. It is a clearly differentiated form of Bible prophecy and perfectly genuine, and takes its place with the other recognized forms of inspired teachings. We need not go farther than to say that in its outward visible manifestations it bears a resemblance to the ecstastic state pathologically or artificially produced. It may be, for aught we know, entirely different in its nature since, if the claims of the Hebrew religion are true, and this we do not doubt, it was Divinely produced. Since, however, there is a close and striking external resemblance between the true and the false, and the latter claims genuineness with as emphatic dogmatism as the former, we see the necessity of subjecting the phenomenon under consideration to reliable tests, and happily we are not at a loss to discover such criteria of judgment. It may be also observed that there is no *a priori* improbability of its genuineness. If it were true that the ecstastic state is precisely the same in every case, no matter how produced, which is a proposition we are not bound to admit, as was remarked in case of the dream, so we may say here, why should we deny to God the privilege of employing this method of communicating with his prophet whenever in his wisdom he might choose to do so? If this state can be superinduced by disease or by artificial stimulants, why not by the Spirit of God? Is not the objection raised against it really directed against the supernatural? Is it not more reasonable to apply rational and adequate tests and accept the conclusions thus reached, than to re-

ject this form of prophecy simply because of its external resemblances to the false? When this is done, we will find ourselves in company with the earnest, devout students of the Bible, who reverence and respect its claims after faithful study and careful investigation, and who give hearty assent to this form of prophecy.

3. *Enlightened spiritual discernment is a distinct class of prophecy which may properly be regarded as the highest product of the prophetic function.*

In this case the mind of the prophet was supernaturally illuminated. He was miraculously gifted with wonderful powers of insight and foresight. He was enabled to see truths that are hidden to the unaided human intellect. He was a master among men by virtue of his marvelous power to discern truths of the highest order and to disclose those great secrets so necessary to man's well-being, but which all acknowledge lie beyond the range of the acutest natural powers of the human mind. Such prophets seemed to live in a larger world than their fellows. Their intellectual horizon was vastly wider. They could see causal relations, discover tendencies and interpret events with unerring certainty under the inspiration of the Divine Spirit. They consequently felt more deeply, spoke more earnestly and acted with greater intenseness than any other class of men the world has known.

In all ages there have been men who even in the enjoyment of their normal powers have been marvelously enlightened, men of such extraordinary intellectual gifts that they have been able to accomplish that which to the ordinary mind seems almost miraculous, but yet their achievements are entirely within the limits of the natural. They possessed simply phenomenal natural powers. The spiritual illumination under discussion far transcends the most illustrious achievements of this class of men and can only

be explained by the fact that the Divine Spirit was with them and in them and gave them such a piercing vision that they could see what otherwise had been impossible, and declare that which the most brilliant genius had never been able to perceive.

4. *There is a fourth kind of prophecy which consists in uttering a message directly addressed to the prophet by God.*

It is not the declaration of something seen in a dream, or learned through a vision, or by spiritual illumination, but the announcement of a Divine message received in words. God speaks, the prophet hears and repeats the words, or angels deliver a message to the prophet in plain language. Examples of this form of prophecy are numerous and will occur to any one at all conversant with the sacred Scriptures. Here but less latitude is given to the prophet in delivering the message. His own personality and individuality count for less and his service is in a measure mechanical. True, a man of strong character under any circumstances can not be entirely suppressed. If he speak even the exact words of another, he still adds something of his own personality to it, in voice, manner, gesture, expression of countenance, posture of body or flash of the eye, but manifestly when a message is delivered word for word as received, there is far less opportunity for putting into it personal peculiarities.

We rejoice that the prophetic messages have come to us just as they have. In the variety we see the wisdom of God. We want some things said to us just as God says them, and we are glad that much of the heavenly truth comes to us, partaking, in its verbal form, of the charming individuality of the messenger.

The four forms of prophecy described seem to be clearly differentiated. All are genuine, valid, trustworthy, and

are immeasurably valuable. The knowledge thus transmitted constitutes man's richest legacy.

II. WE NOW VERY PROPERLY COME TO THE CONSIDERATION
OF THE CRITERIA, WHEREBY THE DIVINE CHARACTER
OF THE PROPHECY MAY BE DETERMINED.

Inasmuch as this seems to be a dual universe in which the good and bad are set over against each other, and are consequently in continual conflict as might be expected, we have an example of this inevitable conflict in the domain of prophecy. Since we have true and false science, true and false logic, true and false philosophy, true and false religion, why not true and false prophecy? If we have prophets of God, why not prophets of Satan? In the beginning God had no sooner spoken to man than Satan contradicted him, and all along down the line we find good opposed by evil, righteousness opposed by unrighteousness, and, consequently, the true prophets opposed by the false. The prophets of God had not only to face the infidelity of their own time, but they had to meet active opposition from men professing to exercise the prophetic gift. Jannes and Jambres withstood Moses to their own discomfiture. Isaiah, Jeremiah and Micah met with active opposition from false prophets, and during the days of the restoration false prophets practiced their deceptions for personal gain. In the New Testament period the same conflict went on. Simon, the sorcerer, tried to purchase the miraculous gift of the Holy Spirit with money that he might prostitute it to selfish ends.

Let us not be discouraged by this everlasting conflict. Were it not for this great warfare between good and evil there would be no such thing as virtue. By meeting and overcoming the wrong, strength of moral fiber is acquired. Thus God makes the wrath of man to praise him. Untried

man may possess innocence, but not virtue. Virtue means courage, bravery, heroism. It is the result of battles boldly fought and victories won.

There is another fact worthy of note. True prophecy ceased in the apostolic day when revelation became complete, but false prophecy continues even unto the present time. To-day there are those who claim to be receiving new revelations, and are deceiving and leading astray many by their false, pernicious teachings, but now as ever the false contradicts the true. The so-called revelations of the present day discredit the revelations of God's word and many of them discredit ordinary human intelligence.

It will consequently be seen that we must recognize the fact that there may be false as well as true prophecy under any of the forms mentioned, and that it is our manifest duty to intelligently discriminate between the two by adequate and reliable tests. We will, therefore, submit the more important and manifest criteria that Biblical scholars agree in recognizing. Perhaps all will not agree that the canons we are about to submit are of equal value and some may omit certain of them altogether, but I feel confident that they will all be found to be valid and each valuable in its own measure and worthy of recognition.

1. *The prophet must speak in the name of Jehovah and in his name alone.*

His revelations must professedly come from the one true and living God. Should he speak in the name of other gods, or turn people away after other gods, he was to be condemned as false even though his predictions should come true, and capital punishment was the penalty for the offense (Deut. xiii. 1-5). This criterion must be self-evident. Since it is God's great purpose to cure the world of its idolatry manifestly the prophet who speaks in

the name of another God to turn men after idols is the enemy of Jehovah. †

2. *The words of the prophet must harmonize with all Divine revelation.*

God can not contradict himself. He does not give to one prophet a revelation and to another a contradictory revelation on the same subject. One prophet may make a prediction concerning a nation at a given period and another may make a contrary prediction applicable at a different period, but inasmuch as character and destiny are closely connected, it will be seen at once that here is no contradiction. The character of the nation having changed, the fate may change.

3. *The true prophet must rebuke the sins of the people with boldness and fidelity and inculcate the doctrines of Divine justice and retribution.*

He can never make a compromise with sin. The votaries of sin and injustice must be boldly condemned, no matter how respectable and powerful they may be, and that, too, though death should stare the prophet in the face for his utterance. God's instructions to Jeremiah (chap. i. 17-19) bring out this point very clearly. Other instances might be cited.

4. *The prophet himself must have indubitable evidence that his prophecies are Divine, so much so that he can speak with the utmost fearlessness.*

This does not mean that a false prophet can not put forth a false claim and hypocritically speak with apparent honesty, but it does mean that the true prophet knows by his own inner consciousness that God is speaking through him. The Holy Spirit carries with it its own credentials which stamp the prophetic experience as genuine and leave no doubt on the mind of the recipient. Hence the prophets always spake with perfect confidence, and even

with the utmost boldness. They used freely such expressions as "Thus saith the Lord," "I saw in a vision," "I heard the voice of the Lord," etc. No one can speak confidently who is beset with doubts. God never sent out a man with his message and left him in uncertainty. To have done so would have been to insure failure. God gave to his prophet the fullest possible assurance, which was his strong tower of defense.

5. *The general trend of the prophecy must be Godward.*

This means that it must not only be spoken in God's name, but its influence must make for godliness. It must encourage holy living and tend to develop true godlike character. No impious or corrupt thing is ever spoken with God's approval, much less under his direction. This does not mean that the Divine communications are absolutely faultless at every period as measured by the perfect standard. God's revelations keep pace with human progress. These are always above man, but never so far above as to be entirely out of his reach, otherwise the Divine purpose would be defeated. God in his wisdom and goodness, by his instruction, leads man ever onward and upward toward himself, reaching the perfect model and the perfect revelation in Christ Jesus, and in him the highest ideal of manhood will be at last attained. The prophecy at any point along the line tends Godward, and has a lifting power, and it never exerts a demoralizing influence.

6. *The life of the prophet must be such as to lift him above the suspicion of deception.*

The man who claims to speak God's message must live in close fellowship and communion with God, and such a life can not be successfully counterfeited, certainly not for any considerable length of time. The hypocrite will sooner or later be discovered. Furthermore, the lifting power of

the truth, even though it be from God, is not entirely independent of the one who utters it. The life of the messenger must be worthy of the message so far as the human can be worthy of the Divine.

7. The prophecy must be in perfect accord with truth and fact.

In predictive prophecy the thing foretold must come to pass. If it does not do so, then we may rest assured that God has not spoken it. He who sees the end from the beginning, and in whose hands are the issues of life, both of the individual and the race, can read the future with as much freedom as he can see the past, and what he declares will be we may rest assured will transpire. In Deut. xviii. 21, 22 we have this point clearly brought out. "And if thou say in thy heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." True, in some cases the future event spoken of is made conditional, and we have examples in which the conditions were not named, but a study of the cases shows the condition was clearly implied. The case of the Ninevites is exactly in point. Jonah declared the doom of the city in forty days, but, owing to the true repentance of the people, the threatened overthrow did not take place. It was beyond question a conditional sentence, though not expressed. If the Ninevites had disregarded Jonah's prophecy and had continued in their sins and still the threatened disaster had not come, Jonah would have been shown to be a false prophet.

An example of fulfilled prophecy necessarily had great weight in establishing the Divine mission of the prophet.

Such cases are numerous. Isaiah, Jeremiah, Ezekiel and others lived to see some of their predictions fulfilled.

8. *True prophecy is open and free from secrecy. It does not hide away in the dark or shun investigation.*

God's prophets came before the people in the clear light of day and boldly declared their messages. They did not peep and mutter or resort to mysterious rappings in darkened rooms, or to slight-of-hand performances, or to tricks of legerdemain. They did not utter amphibolous sentences, or practice divination or sorcery. These things constitute the sources of heathen prediction and of the so-called communication of modern spirit rappings. They all belong to the hidden things of darkness. If God ever used a heathen prophet or prophetess for the utterance of a truth, we may rest assured it was spoken in clear and unmistakable language, and in a perfectly open way.

God is not ashamed of his word and his messages need no secrecy.

9. *The prophet must never pervert or withhold the Divine message for the sake of popularity, or of pleasing those in authority.*

Here was always a great temptation. To prophesy pleasant things meant the favor of kings and the plaudits of the people. The rulers and the people wanted to hear smooth things, and there were always false prophets who would supply the demand for the reward offered, but God's prophets must be men who could not be bribed by the money of the rich or the favor of the powerful. In I. Kings xxii. 13, 14 and 27, 28 we have an example of the fidelity of God's prophet who refused to prophesy favorable things to his king, even though the prison stared him in the face. There were obsequious lying prophets that foretold pleasant things to King Ahab, but Micaiah could not be seduced by flattery nor terrified by punishment.

Jeremiah faced death when he uttered his judgments about to fall on his nation (Jer. xxvi. 8, 9). It has indeed been the fate of prophets to seal their testimony with their blood.

10. *The prophet must not promise blessings to the ungodly, without repentance.*

Jeremiah declares (chap. vi. 13, 14), "From the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, peace, peace; when there is no peace." Also Chap. viii. 10, 11. The meaning is clear. False prophets had said pleasant things to the wicked, corrupt people without exacting repentance. They had said peace, peace when there was no such thing as peace while sin abounded, hence the condemnation of Jeremiah. We can see at once the righteous necessity for this law. God's judgments are corrective in their purpose. Sin must have its penalty and hence the prophet that promised blessing without repentance was preaching a most demoralizing doctrine.

11. *The true prophet could not repress his message. He necessarily felt, woe is me if I speak not the God-given truth.*

Jeremiah forcibly expresses the intensity of the desire to speak (chap. xx. 8, 9), "Because the word of the Lord was made a reproach unto me, and a derision, daily. Then I said, I will not make mention of him, nor speak any more in his name. But his word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." This feeling has ever been characteristic of the prophet of God. He acted under a mighty impulse. His soul seemed to be on fire with holy zeal. He must speak even at the risk of unpopularity and death itself.

12. *The true prophet never used his office for gain. To have done so would have subjected him to suspicion and would have shorn him of his power.*

Amos declared when asked to go into the land of Judah and eat bread and prophesy there (chap. vii. 14-17), "I was no prophet, neither was I a prophet's son: but I was a herdman, and a gatherer of sycamore fruit: And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel." The meaning of this is evident. Amos declared he did not belong to that class of prophets who plied their trade for gain. It was not a question of getting a livelihood. The Lord chose him when a shepherd and commissioned him to speak a message to Israel. He was not working under the employ of men, but acting under the call of God. Under the New Dispensation the same spirit prevailed. The apostles of Christ went not forth for the sake of gain. Paul worked with his hands for a livelihood, but embraced every opportunity to tell the story of the cross.

13. *In many cases power to work miracles stood in vindication of the prophetic gift.*

Moses, Elijah and Elisha are striking examples under the Old Dispensation and Christ and his apostles under the New.

This criterion whenever present is conclusive. We can not suppose that God would substantiate the claims of an impostor by granting to him miraculous power. If the individual claimed the prophetic gift, and was able to work miracles, the claim is fully substantiated, and it is furthermore worthy of remark that the character of the subject-matter in all such cases is in perfect keeping with the claim.

14. *In some cases one prophet whose claim was established bore testimony directly or indirectly to another.*

There was doubtless gradation in rank. Those conspicuous for long service, or for peculiarly eminent qualifications, occupied high rank in the prophetic office, and their recognition of those less prominent placed upon such the seal of approval. A portion of Moses' spirit was given to the seventy elders, and they, no doubt, were recognized as genuine prophets. Elisha asked for and received a double portion of Elijah's spirit, and was recognized by him as his successor in the prophetic office (II. Kings ii. 9-12).

15. *True prophecy will harmonize with truth in every other realm.*

God in the Bible will not contradict God in nature. If ever there appears to be conflict, it is because we misinterpret the message in one place or the other. God does not put love in the mother's breast and then tell her to throw his child into the fire. Truth in word will not contradict truth implanted in the constitution of the soul or in material nature. All truth is of God and will harmonize perfectly when properly understood. Some are very fearful that science will contradict revelation, but we need have no fears. Our views of revelation may sometimes be contradicted by science or scientific conclusions which clash with revelation, may afterward be seen to be false, but true revelation and true science will always be in perfect harmony.

16. *Prophecy in its character must show itself to be worthy of God.*

In subject-matter and manner of delivery it must harmonize with exalted and just views of God. Lofty conceptions of God must never be insulted by the communications that claim to come from him. Prophecy must in the very nature of the case move on a high moral and intellectual plane. It must be worthy of God and not belittle

the Divine author by descending to trivial and inconsequential things. There is an important law of Hermeneutics to the effect that an exegesis must be worthy of the subject under consideration. It must not be small and trifling. On the same principle we may say that prophecy must honor God in its dignity and strength. It must be worthy of Him who is infinite in wisdom, goodness and power.

These criteria serve to clearly separate the prophecy of the Bible from the false prophecy that has cursed the race from its beginning to the present time. The former has drawn man upward, the latter has led him downward. The former has satisfied the soul, the latter has left it hungry. The former commends itself to the intellect and moral sense the most enlightened, the latter has been an insult to judgment and reason. In the contemplation of the former we are led to exclaim with the great Psalmist of Israel:

“The law of the Lord is perfect, converting the soul:

“The testimony of the Lord is sure, making wise the simple.

“The statutes of the Lord are right, rejoicing the heart:

“The commandment of the Lord is pure, enlightening the eyes.

“The fear of the Lord is clean, enduring forever:

“The judgments of the Lord are true and righteous altogether.

“More to be desired are they than gold, yea, than much fine gold:

“Sweeter also than honey and the honeycomb.

“Moreover by them is thy servant warned: and in keeping of them there is great reward.”

LECTURE V.

PROPHECY—ITS MARVELOUS VARIETY, PRIMARY SOURCE,
STRIKING SYMBOLISM, ETHNIC RANGE AND
TRANSCENDENT QUALITIES.

INTRODUCTION.

1. *In our study thus far we have certainly been impressed with the wonderful dignity of the subject.*

In the prophets themselves we see by all odds the most remarkable body of men the world has produced, and in the subject-matter we find truth so comprehensive, so far-reaching, so practical that all other truth dwindles into insignificance in comparison.

2. *We must also have seen ere this the magnitude of the work that confronts him who would acquire even a moderate understanding of this wonderful theme.*

The manifest impossibility of attaining to anything approaching an exhaustive knowledge of it must be apparent. At best, we will only be able to pick up a few bright jewels here and there, and from those we gather judge of the wealth and treasure awaiting us as we give to the study more of our time and talents.

3. *Another fact ought to appear to the thinking man. He must see at once that this field demands the best efforts of the most intellectual.*

There are depths here beyond the reach of the longest sounding lire. This does not mean that only those possessing extraordinary powers may enter this field. On the contrary, even the most ordinary intellect will be richly repaid for all his pains and trouble, but it does mean that

there is work here befitting the powers of the most gifted minds.

The justice of these reflections will be still more apparent as we consider:

I. THE WONDERFUL VARIETY OF MATTER AND CIRCUM-
STANCE ENTERING INTO AND SURROUNDING
HEBREW PROPHECY.

1. *This variety appears at every angle of vision from which we view the subject.*

There is variety in the means of Divine communication:

At least four different methods have been noted, each answering, no doubt, a definite end in the Divine economy and all showing forth the Divine wisdom. Apparently the most unsubstantial modes of mental activity have been lifted up and glorified and made to serve the most beneficent ends in God's gracious providence.

There is variety in subject-matter:

We have inspired history—the historian having been Divinely assisted to gather up and record that which otherwise would have been lost, or enabled to recall that which otherwise would have been forgotten; we have Divinely given law, precepts, commands, penalties and promises; we have wisdom, literature, devotional sentiment, lamentations, songs of joy, wailings of despair and pæans of victory; we have exhortations, admonitions, warnings, threatenings and instructions pertaining to the whole round of human duty.

There is variety in literary form:

We have the most elegant poetry and the sublimest prose; we have plain and unadorned statement and every kind of rhetorical figure.

There is variety in the persons addressed:

We have prophecies relating to individuals, prophecies relating to nations and prophecies relating to the race.

There is variety in the symbolism employed:

We have symbolic emblems, symbolic actions, symbolic individuals and symbolic history.

There is great variety in the personality of the prophets:

We have the rude, the cultured, the peasant, the king, the unlettered, the learned, the young, the old—in short, men of every condition and calling have exercised the prophetic gift.

We have great variety in time:

In its utterance it covers the period from the beginning of the race to the close of the apostolic age, and in its written form it is scattered over a period of sixteen hundred years or more.

Truly, the variety God has given us in nature is paralleled by the variety he has given us in the Bible, and this fact contributes in no small degree to the enjoyment we find in the study of his word.

2. *Another thing worthy of note is the fact that amidst the almost endless variety there is a very real unity pervading the whole.*

The Bible, although composed of sixty-six books, is essentially one book. Each writer wrote independently, and yet there is one great purpose running through all, one spirit, one general aim, one great center around which all range themselves, one common end to which all contribute. No book was ever characterized by a truer unity, and hence we must conclude that it has but one real author. He who lives through the centuries sees the end from the beginning, and so controls events that his great purpose will not fail of fulfillment.

3. *The great variety exhibited contributes to the adaptability of prophecy to the people and the age for which it was intended.*

This fact is illustrated in subject-matter, literary form and manner of delivery. The primary mission of the prophet was, in a very peculiar sense, to his own age. He came first of all to his own people. This is especially true of the Old Testament prophets and to a great extent of the prophets of the New Dispensation.

We should probably make a partial exception in the case of Christ, who, to a greater extent than any other, spoke for all peoples and all times, but even he had a work for his own day. He uttered truth primarily intended for those to whom he spoke. With this exception, however, the principle holds good. Even the prophecies relating to the distant future were in some way connected with the people addressed by the prophet. Out of that present the future was to come, or the people were to be in some way influenced by the events foretold. In short, there was some point of contact. Sometimes the prophecy had a double significance, one literal and near at hand, one spiritual and far distant, and doubtless in many cases the prophet was not conscious of the full significance of his own language. He did not see the spiritual import and far-reaching meaning of his own words. His eye was primarily fixed on his own day and generation, and he considered himself the servant of his brethren. We consequently find, and it is not at all surprising, that Christ and his apostles put a content into Old Testament prophecy that the prophets themselves did not see, nor was it necessary that they should have done so. It were sufficient for each successive future to lay hold upon its own prophetic inheritance.

This same enlarging and growing process in the development and application of truth has ever been going on

and it is strikingly exemplified in the language of Christ. There is no truth so vital, so expansive, so adjustable to succeeding ages as the truth Christ uttered. The more we study it, the larger it becomes. Each generation has a larger revelation in one sense, not in the actual number of words, but in the growing content, that earnest study, new experiences and changing conditions reveal, and doubtless this same thing will continue till the end of time. The last preacher will be able to bring forth something new as well as old out of the great treasure-house of truth that God has given us. In the meantime let us not attempt to reduce this vital expansive truth to stereotyped forms declaring its exact dimensions. Let us not make a fixed authoritative creed, for to-morrow some one may see deeper, broader meanings than our creed allows. Let us not try to crowd infinite truth into finite measure and declare it shall never overflow it. Let each generation come to the fountain and dip its measure full, and if the next generation shall come with larger measure and receive a larger portion, let us recognize the possibility and rejoice in it, for only thus will the thirst of the world continue to be satisfied.

Let us, then, with earnest minds and honest hearts look into God's word, nor deny to any man this sacred privilege, and thus let us receive its life-giving truths, and with all let us await with yearning expectancy the larger vision of to-morrow, which will surely come if we properly appropriate the portion of to-day.

But not only was the subject-matter of prophecy adapted to the people addressed, but the prophets themselves and their manner of speech fit the time and conditions when the prophecies appeared. The symbolism used was characteristic of the people addressed. The rhetorical structure of the language employed harmonized with the

modes of thought, habits of speech and customs of the time. Even the beautiful poetic form of the Old Testament prophecies was in marked agreement with the literary spirit of the age in which they were written.

With these, as we trust helpful reflections, we will next consider:

II. THE ORIGINAL FOUNTAIN, OR PRIMARY SOURCE OF PROPHECY.

It may seem that this question has already been answered, as in truth it has, but it is our purpose, in speaking of it further, to place it in contrast with the sources of false prophecy, that the wide difference may be made manifest.

1. *The sources of heathen prediction were various, but all of them were of low grade and were characterized by gross superstition.*

Necromancy was very common. Consulting the dead has always been practiced by idolatrous worshipers, and we have an example of it in the Spiritualists of the present day, who, dissatisfied with the revelation God has given, seek communications with departed spirits. Saul on one occasion, although a king over the chosen nation, Israel, to whom were committed the oracles of God, consulted the witch of Endor, giving as a reason that God had departed from him and answered him no more neither by prophets, nor by dreams, nor by Urim (I. Sam. xxviii.). Various kinds of magic arts were used by wizards and magicians and the whole performance was pitched on a very low plane. Isaiah, in chap. viii. 19-22, describes their disgusting methods of communication: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and mutter: should not a people seek unto their God? Should they seek unto the dead for

the living? To the law and to the testimony: if they speak not according to this word, it is because there is no dawning for them.”

Divination was also practiced. Heathen prophets sought in natural objects information as to the future. The Latin poet Virgil describes the practice of seeking to read the future in the entrails of animals. Romulus and Remus decided the site of Rome by the flight of birds. The prophetesses at the heathen shrines foretold the future by the rustling of leaves. The movements of liquids in a vessel were also used as a means of divination. Joseph refers to the custom as recorded in Gen. xliv. 5: “Is not this it [*i. e.*, the cup put into the mouth of the sack] in which my lord drinketh, and whereby indeed he divineth?”

Astrology was the science of determining the future and of learning the proper course to pursue in the affairs of life by means of celestial phenomena and the movements of the heavenly bodies. In Isa. xlvii. 13 reference is made to this custom. This superstition has also descended to our time. It is considered a favorable omen while the sun in its annual circuit is in the limits of a to be born under the influence of a certain star; that is, certain sign or constellation.

Witchcraft has always been regarded as a source of superhuman knowledge by the ignorant and superstitious. The fires of Salem are too near to us to allow us to doubt the strength of this superstition. Closely connected with this was the practice of palmistry, which is even now generally resorted to by the fortune-tellers of our day.

Much more might be mentioned of similar character to the foregoing, but it all belongs to a type of prediction that can only flourish amidst gross ignorance and superstition, or among people characterized by extreme fanaticism.

2. *It is a great satisfaction to know that the prophecy of the Bible rises infinitely above all of these forms of heathen prediction.*

It not only neglects to employ them, but it condemns their use in the strongest way. It regards them as sinful, and imposes the death penalty on any one who would presume to practice them. Isaiah points out his contempt upon such things in the passage referred to above.

It may be well to call attention to two ways in which the Hebrews were permitted to seek to learn the future by means of material objects.

The sacred lot was resorted to not infrequently. It was often called into use in time of impending battle. It was used to detect Achan, who had taken of the spoils in disobedience to God (Josh. vii. 14-26); and also to determine the divisions of Canaan among the tribes (Josh. xiv. 19). The apostles of Christ cast lots for the successor of Judas.

The *Urim and Thummim* were sacred stones worn by the high priest in a receptacle in his priestly garment. In some way it gave him assurance that he would be Divinely guided in all questions submitted to him. Kings resorted to the high priest to receive information concerning the future by this means. The failure to receive Divine communications in this way, as well as in other ways, led King Saul to consult the witch of Endor as we have seen.

In all cases, therefore, Jehovah is the source of true prophecy, and the great Author will not allow this wonderful function to be degraded by permitting it to descend to the low, vulgar plane of heathen prediction. In content, manner of impartation and manner of delivery it is worthy of its high origin and noble purpose.

III. THE SYMBOLISM OF HEBREW PROPHECY.

1. *The lowest form of symbol consisted of certain material emblems which were used sometimes in representing the message to the prophet and sometimes by the prophet in delivering the message to others.*

These material symbols are doubtless used to make the prediction appear very real and vivid. They served as a sort of material illustration. They represented to the eye that which the words conveyed to the mind. They were not used as magic charms whereby to read the future, but simply as visible representations of the supernatural message. The prophets were men susceptible to vivid impressions and they spoke under the influence of strong feeling. The tendency in such cases is to use vigorous forms of speech accompanied by striking gestures or forcible outward actions. A variety of objects was used as symbols. Ahijah laid hold on his new garment and rent it in twelve pieces, and told Jeroboam to take ten pieces, thus symbolically representing the prophecy he uttered that Jehovah would rend the kingdom out of Solomon's hands and give ten parts to Jeroboam (I. Kings xi. 31, 32).

Ezekiel was instructed to take two sticks representing the divided kingdom and join them in his hand, thus indicating the reunion of the kingdom (Ezek. xxxvii. 15-22).

To Jeremiah was represented the two great classes into which the people were divided under the symbolism of two baskets of figs, one good and the other very bad (Jer. xxiv.). He also predicts the evil about to come upon the nations through the vision of a boiling pot (Jer. i. 13).

Zechariah sees numerous visions representing truth in symbolic form, as recorded in the first six chapters of his book.

2. *Rising from the material emblem, Hebrew prophecy used a higher form of symbol, consisting of persons, na-*

tions, events and institutions, all of which had an actual existence as well as a typical import.

This pictorial prophecy or type constitutes a very interesting and important field, which we reserve for a separate lecture, merely alluding to it here since it naturally falls under the head of prophetic symbolism.

It is sufficient to remark here that the prophets of both Old and New Testaments used the history of the Hebrew people—their illustrious leaders, their national institutions, their unique experiences—as a mirror reflecting the future of persons and people and especially as setting forth the coming Messianic kingdom in its more important aspects.

3. *The symbolism of Hebrew prophecy is not confined to actually existing or real things, such as material emblems, persons, or historic events. The imagination is called into use to construct symbols which did not and in some cases can not exist in fact.*

Parable, which was so masterfully handled by Jesus Christ, is found in the Old Testament, although in a far less impressive form. Allegory and fable are also used very skillfully. In Ps. lxxx. 8-13 we have a striking allegory representing Israel as a vine of gigantic proportions such as pass beyond the bounds of possibility: "Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea [doubtless the Mediterranean] and her branches unto the river [the Euphrates, evidently]. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the woods doth waste it, and the wild beast of the field doth devour it." This is a very forcible allegory, although

we see at a glance the literal impossibility of the symbol used.

Micah represents the Messianic kingdom as a mountain established in the tops of mountains. Zion is metaphorically used for Jerusalem, and figuratively both are used for the church.

Daniel describes Christ's kingdom as a little stone that rolled on till it became a great mountain, filling the earth. Isaiah uses the parable with striking effect in chap. v. 1-7, in which he predicts the judgments that would fall upon the nation: "Let me sing for my well beloved a song of my beloved touching his vineyard. My well beloved had a vineyard in a very fruitful hill: and he made a trench about it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also hewed out a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; I will break down the fence thereof, and it shall be trodden down: and I will lay it waste; it shall not be pruned nor hoed; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it."

Ezekiel foretold the judgment to fall upon Zedekiah in metaphorical form (chap. xvii. 3-10): "Thus saith the Lord God, A great eagle with great wings and long pinions, full of feathers, which had divers colors, came unto Lebanon, and took the top of the cedar; he cropped off the

topmost of the young twigs thereof, and carried it into a land of traffic; he set it in a city of merchants. He took also of the seed of the land, and planted it in a fruitful soil; he placed it beside many waters; he set it as a willow tree. And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs. There was also another great eagle with great wings and many feathers: and, behold, this vine did bend its roots toward him, and shot forth its branches toward him, from the beds of its plantation, that he might water it. It was planted in a good soil by many waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine. Say thou, Thus saith the Lord God: Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it may wither; that all its fresh spring leaves may wither; even without great power or much people to pluck it up by the roots thereof?" This metaphor is very bold and striking and presents the truth in very vivid form.

The blessedness of Christ's kingdom is foretold in parable in verses 22-24: "Thus saith the Lord God, I will also take of the lofty top of the cedar, and will set it; I will crop off from the topmost of his young twigs a tender one, and I will plant it upon an high mountain and eminent: in the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made

the dry tree to flourish: I the Lord have spoken and have done it."

In Judg. ix. 7-17 we have prophecy uttered by Jotham in the form of a fable: "And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you. The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to wave to and fro over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I leave my sweetness, and my good fruit, and go to wave to and fro over the trees? And the trees said unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to wave to and fro over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon." How these beautiful figures of speech have been exalted by the sacred use to which they have been put and with what exquisite skill it has been done.

All of these different rhetorical figures are very tastefully and strikingly used by the prophets. The form of Bible prophecy is wonderfully embellished by this exceedingly rich imaginative symbolism, and it gives to it a charm that is exceedingly fascinating.

It will be noticed that the beauty and force of the symbolism is in no degree impaired by the fact that the symbol used is literally impossible. A vine whose branches reached

from the Mediterranean to the Euphrates, although a literal impossibility, is a very forceful figure of speech. A mountain that would fill the whole earth is unthinkable as an actual thing, yet it serves the purpose of a very strong presentation of a great truth. It should also be kept in mind that while there is no limit to the imagination in the construction of these higher symbols, yet they all have a basis in things that are. They may be out of all proportion to real things, yet we are able to grasp their illustrative value because of our knowledge of the actual things of which they are the grotesque imaginary representations.

When once we put the symbol and the thing symbolized together, we are struck with the beautiful agreement and are led to conclude that a more vivid and forcible presentation of the truth could not have been made.

IV. THE ETHNIC RANGE OF THE PROPHETIC FUNCTION.

1. *The belief in prophecy is coextensive with the human race.*

It is a necessary concomitant of religion, and the religious instinct is native to the human soul. No races or tribes have ever been discovered that were entirely devoid of the religious propensity. Once it was thought such tribes had been found, but closer investigation showed the conclusion to have been premature. True, the religious ideas in many cases are very crude, even gross and sensual, but nevertheless they exist in some form. The idea of religion presupposes a higher power than man. It necessarily demands a god. The god may be an idol, or it may be an object or force of nature deified, or it may be a mere fetish, but it represents to the votary the notion of the superhuman. This in turn demands some form of communication. Man everywhere will insist that his god can communicate his will in some way. All prayer carries with

it the idea that the god can hear and answer, and so man gets the notion of a superhuman message. It is also apparent that this communication would naturally be expected to come through that class of persons who are chosen by men or appointed by God to stand in such relations to the Deity that they can receive and transmit his messages. Prophets, therefore, belong to all religions. The function seems to be a necessary outgrowth of the religious instinct. It appears as the channel through which man's hunger for superhuman instruction may be fed. It represents communion, either real or fictitious, between the Deity and man. Genuine prophecy (and, as we have before remarked, there must be genuine prophecy if God exists) represents actual communications from God to man through man; fictitious or false prophecy represents either pretended communications put forth by the prophet for selfish ends, or deceptions of demons who control the prophet for diabolical purposes, or delusions that have in some way gained mystery over the prophet who utters them unconscious of their spurious character. Hebrew prophecy stands out clear and distinct, constituting a class far removed from the prophecies of the other religions of the world.

2. *The fact of the world-wide presence of the prophetic idea and claim leads us to ask, Is Biblical prophecy the only genuine prophecy? Or, in other words, was all true prophecy committed to the keeping of the Hebrew race?*

In raising this question it is not our purpose to even intimate that Hebrew prophecy stands on the same plane as the so-called prophecies of idolatrous religions. In intrinsic quality, content and form it is lifted infinitely above all other professedly supernatural communications. Much less is it our purpose to even hint that all prophecy, including Biblical prophecy, is merely the outgrowth of a

universal religious instinct. On the contrary, we are firm in the conviction that the criteria laid down will both condemn the false prophecy that has ever been put forth in the name of the Deity and demonstrate the supernatural character of the Hebrew prophecy. But when all this is said, still the question remains, Has God ever spoken to man for any purpose whatsoever outside of the Bible? Were all other nations left entirely without religious truth during the time that God was revealing through the three great Bible religions his plans and purposes respecting the race, and completing a perfect revelation adequate for man's redemption, fullest development and final glorification? When this question is raised, some scent danger immediately and think that the enquiry savors of unbelief, but why should this be so? Does it destroy the Divine character of Hebrew prophecy to suppose that God may have, here and there, now and then, delivered a special message to other people for purposes justified by his infinite wisdom? Such communications, instead of discrediting the revelations through his chosen nation, would in a measure prepare mankind for the reception of the perfect system of truth he was planning to give the world. Confucius foretold a great prophet to be born in the west. Zoroaster taught his disciples to expect the coming of a supernatural one, even saying he would be born of a virgin and that his advent would be heralded by a star. (For the foregoing statements see Professor Schaff in "Apostolic Church," pages 183 and 184.) Is it unreasonable to suppose that God may have inspired a great man here and there to foretell the coming of Him for whom the ages were unconsciously waiting? Certain it is that when Christ appeared there was a general expectancy of some great coming one, and may not God in his wisdom have awakened this expectancy, in part at least, by allowing

chosen leaders scattered among the nations to exercise the prophetic function? There are some who see in certain utterances of the Greek philosophers an evidence of a degree of inspiration.

Socrates felt the need of a lawgiver sent from heaven who would be more than human, and that he expected such a one is shown by the advice to his people to forego the usual sacrifices till such a teacher should come. ("Theol. Greek Poets," by Tyler, page 44.) This may not be inspiration, but it certainly approaches very close to the borderland.

3. *It is perhaps not wise for us to go further in our claims, as to the restricted range of prophecy, than the Bible itself goes.*

It is certainly worthy of note that the sacred Scriptures do not claim to contain the only genuine prophecy. The Hebrew prophets were far more liberal in this regard than some of the present-day defenders of the faith. May we not weaken a good cause by making claims for it that it does not make for itself, and which, if substantiated, would not strengthen its already impregnable bulwarks? Not only do the Scriptures make no such exclusive claims as some make for them, but, on the contrary, they recognize that the prophetic function extended beyond the chosen people. There was, as we have seen prophecy before, the call of Abraham; that is, prior to the birth of the elect nation. In Gen. xiv. 18 we read of Melchizedek, who was a priest of the most high God to whom Abraham offered tithes, evidently recognizing in him a true worshiper and a true priest. In this man was centered doubtless the office of prophet as well as priest.

Jethro, the priest of Midian, father-in-law of Moses (Ex. xviii.), was a worshiper of Jehovah, and no doubt exercised the prophetic function, since at that time the

functions had not been differentiated. In Numbers (chaps. xxiii. and xxiv.) Balaam is recognized as a prophet. True, he would fain have cursed Israel at the desire of another, but was compelled to prophesy good by the directing and overruling power of God.

It would seem, therefore, to be clear that while God did select one nation and made it the receptacle of special Divine truth, yet other nations were not left entirely without communications from the heavenly Father. While the elect nation was gradually receiving the complete and perfect revelation intended as the common inheritance of the race, other nations were being in some measure fitted for its reception by such Divine messages as God in his wisdom chose to reveal, and especially by predictions concerning the coming Messiah, which caused him to become the desire of all peoples.

4. It is furthermore worthy of remark that all the great historic religions as they are studied reveal some elements of truth.

This truth is mixed with a vast amount of error, but who shall say these religions have no Divine element in them? Each has a portion of truth, larger in some than in others, while Christianity has the complete revelation. It is the embodiment of every ethical principle. It has the good of all, the evil of none.

Christ is Divine. Is there, therefore, no good in any man? Can there be no Divinity in any other? Surely we may not so conclude. He has perfect Divinity. He was the only begotten Son of God. He was God manifest in the flesh. Others may be partakers of the Divine nature. So with the Bible. It is the perfect revelation. God may have given some truth to others.

Does the admission of this make against Christianity? Nay, will it not be to its advantage? The small measure

of truth left in the world will in a degree prepare the world for Christianity. Every truth these religions contain furnishes a kind of common ground on which to stand to discuss the question of superiority. Every truth of this kind affords a sort of recognized standard for the measurement of other truth. Every truth retained among the nations serves as a kind of salt. It prepares the world for the higher and better revelation.

5. Inasmuch as Bible prophecy magnanimously concedes the prophetic gift to other nations than the one chosen people, this truth should be recognized and not resisted.

It claims Divine origin and concedes the same thing to some other prophecy. It is content to abide by the rigid tests laid down and rest its claims on its conformity to these tests.

This does not mean that we must accept the claims of all religions. It does not mean that all are equally good. It does not mean that there is more than one true Divine religion. It simply means that some small measure of truth has been given to the world through other channels than the chosen nation as a necessary factor in the general preparation for the universal kingdom that is finally to extend "from the river to the ends of the earth." In that glad day the superstition and error that blight and curse our common humanity will be dispelled by the brightness of his coming, and "the knowledge of God shall cover the world as the waters cover the sea."

V. THE TRANSCENDENT QUALITIES OF BIBLE PROPHECY.

1. By transcendent quality is meant that supreme excellence that lifts it to the highest place amidst all the truth that has become the inheritance of man: nay, more, the power to pass beyond that which is accomplished at

any given time and set before man ever nobler and ever enlarging ideals toward which he may continually struggle, but to which he can never actually attain.

This is a distinct quality of Bible prophecy. It marks it as a peculiar product unapproached and unapproachable by anything purely human. Nothing that man has ever written can forever keep in advance of the oncoming procession. Some great thinkers utter truth far in advance of their age, but finally men come up to and pass beyond it. The best books take higher and higher places on the shelves of the library until at last they are out of reach and are seldom or never referred to: The world has passed beyond them. The ideals set forth have been attained. Not so with Bible prophecy. Its ideals are in advance of each succeeding generation. It has a constantly enlarging and ever remaining ideal. This superlative attribute that abides amidst ever changing circumstances and conditions constitutes the crowning glory of prophecy. It consists not in rigid, fixed forms, however perfect; not in measurable quantities or qualities. In that case it would sometimes be reached, but it is a living model expansive and ever transcendent, and as our ideas of infinite perfection grow, still occupying the supreme place in our thoughts. It is never so far in advance of any given age as to lose its hold upon it, and it is never so nearly on the level of the people as to lose its lifting power. Herein lies the most difficult task of the reformer. He is apt to set up ideals so far above his time that they are beyond the intellectual and moral grasp of the people and consequently exert no power. In that case the prophet wears out his life like a caged eagle beating its wings against immovable barriers and dying at last dispirited and disappointed. On the other hand, he may be so little removed from the common plane

of the people that his influence is lost in the great, seething mass, exerting no appreciable power. In Bible prophecy the happy medium is strikingly exemplified. In its conceptions and models it is always vastly above the people addressed, but yet near enough to retain its hold upon them and it has the power to move before humanity in its onward and upward sweep and ever present ideals that seem to each succeeding age to be perfect. Where, in all the literature penned by man, can anything like it be found? If this transcendent quality is human in origin, then were it impossible to conceive of the Divine. Herein we see the rich fruit that grows on the trees of heavenly planting. Herein we discern how infinitely superior the revelations of the Bible are to the revelations of nature, or to the truth discoverable by the unaided human mind.

2. This ever enlarging model is manifest in all forms of prophetic literature.

Beginning with inspired history, that form of prophetic writing that, it may be supposed, requires the least degree of inspiration, we nevertheless find the factor referred to strikingly exemplified. Bible history, be it observed first of all, is the key to all history. It stands in such relations to the history of the world that it can not be ignored by one who seeks an intelligent understanding of the philosophy of history. The world is either being prepared for the great events of Bible history, or is being moulded and shaped by those events. Put the Bible story in its proper historic setting, and all human history groups itself in an orderly way around it. We see we have the key that solves the otherwise meaningless riddle. Drag Bible history out of its proper place, and universal history becomes chaos and confusion.

Had Bible history been left out of the account, our great and beloved Lowell would never have sung:

“Truth forever on the scaffold, Wrong forever on the throne,
Yet that scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow, keeping watch above his own.”

But not only does Bible history occupy the central place in universal history, but Old Testament history has an importance far transcending that of its merely literal facts. The incidents recorded constitute a mirror reflecting great spiritual realities to be wrought out in the oncoming kingdom for which God was preparing the world and which would be set up in the fullness of time. Many of its leading characters give pictures of some feature of the life and work of the great Divine person who would come as the Saviour of the race. The exodus of the Hebrew people, their wilderness march, their worship, their passage over Jordan and occupancy of the Promised Land set forth corresponding spiritual realities pertaining to the church of God. The likeness of Hebrew history to the spiritual verities of the New Institution is most striking, and this fact lifts it at once to the supreme place in the history of the world. In its legal enactments the same superlative quality is seen. The Decalogue as a code of morals was adapted to the nation to whom it was originally given, and yet it stands as a model of law for all ages. Jesus, the profoundest lawgiver the world has known, showed how great the Decalogue was by descending to its deeper spiritual meanings and giving it such comprehensive construction as clearly indicated its fitness for all peoples and all times. As interpreted by him it is the “*ne plus ultra*” of moral law, and consequently its great moral principles have all been incorporated in laws governing the spiritual Israel. The

only commandment of the ten that was positive in character referred to the keeping of the Sabbath day, and doubtless this has a moral significance; but while it was not carried over into the New Dispensation by positive precept, yet its spirit was retained and greatly broadened by the observance of the Lord's Day based on the example of the apostles.

This same transcendent quality is seen in the devotional literature of the Hebrew people. The sentiments of joy, sorrow, gratitude, thankfulness and adoration not only express the feelings of those who uttered them, but they strike a responsive chord in the heart of the true worshiper in every age. They are capable of being lifted up to the highest spiritual meanings. The song-book of the Jewish church has become the song-book of the church universal and bids fair to remain such till the end of time. This wonderful characteristic also finds forceful illustration in the wisdom literature of the Old Testament. A philosophy produced in such an early age and under such conditions might well have perished long ere this, but instead it holds its place to-day as an up-to-date text-book on ethics. The principles laid down and the ideals set forth win the admiration and command the approval of the most intellectual and spiritual souls. The ethical value of this literature grows as humanity advances in its ever upward course. Where can the explanation of this wonderful fact be found? Can its parallel be produced in all the literature of the world combined? No man will claim as much. There is only one answer: "God spake unto the fathers by the prophets."

3. *The transcendent nature of Bible prophecy is nowhere more strikingly manifest than in the great leading doctrines set forth.*

Monotheism alone, both as an intellectual conception and in its practical results, commends itself to the most enlightened reason. Polytheism and Pantheism belong to savage, barbarous and at most partially civilized peoples. If an exception seems to appear in the highest forms of Roman and Grecian civilization, be it observed that skepticism concerning the gods was practically universal among the more enlightened classes in these nations. In other words, general intelligence outgrew the idolatry of the day. Monotheism is the only conception of Deity that flourishes amidst enlightenment, and the most casual observation shows that this doctrine not only lives as knowledge advances, but is responsible for the highest forms of civilization the world has known. But how does it happen the doctrine of "One True and Living God" is not found outside of the Bible? Does nature teach it? Such has not been the experience of mankind. Rather in its diverse and apparently conflicting phenomena it seems to have taught the doctrine of polytheism, because in the absence of the true conception it were easier to explain the apparently adverse manifestations of nature by supposing a multiplicity of hostile gods. Furthermore, if this idea was born of the human brain, why has it not appeared where the Bible has not gone? Be it also observed that those who have grasped the notion feel that it is superhuman. They know that its dimensions are too large for the human soul. At most it can only be dimly laid hold upon as it is presented in anthropomorphic forms, and as man expands through fellowship with the one true God he comes into possession of a continually advancing ideal of Him. After an upward march through all the centuries our God is still infinitely above us. He has met the desire of his people in every age and will continue to do so

till the end of time. The human mind can not comprehend him, but it can accept him; it can not create him, but it can love him. A personal God omnipotent, omniscient, omnipresent, eternal, infinite in his attributes of justice, love and mercy is not revealed by the human soul, but revealed to the human soul by Jehovah himself in his dealings with his chosen people and especially as he moves on the plane of our humanity as the "Emanuel."

The doctrine concerning man set forth in the Scriptures is supremely exalted. It begins at the highest point with Jehovah. Man is the child of the King. Heaven-born man, divinely created being, the son of the Infinite. No higher origin is conceivable, and he is thereby placed under important obligations to honor his Divine Father. The race descended from one pair and is therefore a unit. At once are swept away the foundations of caste and class, and the brotherhood of man based on the fatherhood of God becomes a real, true, vital doctrine worthy of the heaven from whence it came. The potential path of man is an orbit, the initial point being in heaven, thence moving downward through an earthly segment and sweeping upward at last to the eternal throne of God. From heaven to heaven is man's possible history and not from "earth to earth," as some would have us believe. In harmony with this are his conscious powers: His mind may think the thoughts of God, his heart may manifest the love of God, his hands may do the works of God. If man fails in the accomplishment of a worthy work and in reaching a noble destiny, surely Bible prophecy is not to blame. Its conceptions of man are transcendently exalted. Compare this grand ideal with the conceptions born in human brains: Man the creature of nothing, the lineal descendant of a "primordial form." Think of the genius

of a Milton, the philanthropy of a Howard, the patriotism of a Washington, the undying love of a mother, being wrapped up potentially in the worm that crawls under your feet. Tell me if you can that these two ideas, as far separated as earth and heaven, originated in the same brain.

The doctrine of sin illustrates the same truth. Its baleful, destructive character is everywhere shown. In its very introduction into the world its diabolical origin and damnable effects are made manifest. Thence onward in all of its hideous development and appalling results its destructive character is revealed. Light views of sin are nowhere taken; excuses are never offered. The Bible coincides with human history in declaring that "the wages of sin is death." "God cannot look upon it with the least degree of allowance." His judgments upon it are swift and sure. That the soul that sinneth shall die is everywhere taught, save only as the sentence is remitted through the atoning blood of the world's great sacrifice.

The fact of redemption also stands out in all of its Divine fullness. While recognizing the awful guilt of sin, it offers a remedy; while emphasizing the equity of its punishment, it offers a ground of pardon "whereby God can be just and the justifier of him that believes." Instead of promoting sin by offering escape from its consequences, its conditions are such as to promote righteousness and holy living. The redemption offered is complete and perfect. Paul gives a comprehensive summary in the phrase "body, soul and spirit," which are embraced in the scope of the salvation provided.

This idea of redemption so fully promulgated by Christ could never have originated in finite mind. Such conceptions, such thoughts, are not earth-born. That

which transcends the utmost powers of the human mind to grasp could not originate with man. It stands grandly unique and peculiar, the product of the Infinite.

We are not dismayed because the religion disclosed in these wondrous prophetic writings is not perfect in its human aspects. The Divine ideal is there, though imperfectly realized, but the stream is flowing onward, widening and deepening until at last, in Christ Jesus to which it all points, it will bear upon its bosom a redeemed world and land them safely on the eternal shore. This is the beatific vision of Israel's prophets. Thus through inspiration the Hebrew bards strike their melodious harps and join the angels in the soul-thrilling song, "Hallelujah, the Lord God omnipotent reigneth; the kingdoms of the world have become the kingdoms of the Lord and his Christ."

The Holy Spirit as an indwelling guest in the heart of the believer is promised as the crowning blessing of the New Institution. Thereby the human is married to the Divine, man is made partaker of the Divine nature. This gift was something entirely new and peculiar to the spiritual kingdom established by Jesus Christ. It was something wholly different from the miraculous gifts conveyed through the Spirit of God as set forth in both the Old and New Testaments. This point has already been alluded to (page 35), but its importance is such as to warrant additional mention. It was a new spiritual presence that was to abide with the individual and constitute him a new creature. It consummated the Divine plan in the creation, toward the accomplishment of which God had ever been moving, and to which he had been pointing in word and symbol through the ages. No such conception as this did or can originate in the human mind. It is too great for our finite powers to grasp, much less to create. Its character stamps it as Divine.

Individual character is set forth in the prophetic writings in aspects truly wonderful. Its ideals are so lofty as almost to stagger and discourage us and yet so noble and attractive as to lure us onward to their attainment. True riches consist not in material possessions. True greatness consists not in the accidents of wealth, wisdom or power. Character is the only real possession, it is the only abiding quantity. What a man is, and not what a man has, establishes his title to everlasting peace and joy. It should be observed, moreover, that this true wealth is never an absolute and fixed quality. It is constantly accumulating inheritance. The stopping-point of to-day is but the beginning place of to-morrow, and each man can say with the great apostle, "I count not myself yet to have apprehended, but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus" (Phil. iii. 13-15). The prize consists in coming to "a full-grown man, unto the measure of the stature of the fulness of Christ" (Eph. iv. 13). Alas for us if the attainment of the lofty ideal of character were demanded now or even soon! If only we are moving upward, let us rejoice in hope and say with the spiritual John, "Now are we the children of God, and it is not yet made manifest what we shall be. We know that if he shall be manifested, we shall be like him; for we shall see him as he is" (I. John iii. 2).

The doctrine of practical duty as revealed in the Scriptures is certainly worthy to be written in the category of the foregoing. There is no departure from the lofty standard, there is no letting down of the noble ideal. Human duty: how comprehensive in sweep—touching self, fellow-man and God; how matchless in detail—covering

the whole round of personal, social, political obligations; how noble in conception—eschewing all selfishness and making truest greatness consist of fullest service. The conceptions of practical duty, if realized, would transform earth into a paradise, and in proportion as they are realized are the woes of men banished, the wrongs of men righted and the burdens of men lightened. In short, the Divine standard of human duty realized would

“Make our earth an Eden,
Like the heaven above.”

The doctrine of immortality must not be overlooked. Human destiny is a question that ever has and ever will excite the interest of man. “If a man die, will he live again?” is a question that demands an answer, if the anxiety of the soul is ever to be quieted. Prophecy gives us the only definite answer, and here the spirit speaks in no uncertain sound. Men shall live again; live eternally, live blissfully. “Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city. Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolators, and every one that loveth and maketh a lie” (Rev. xxii. 14, 15). A future shall be man’s in which “the wicked cease from troubling, and the weary are at rest.” A future without fear, without sorrow, without darkness, for “there shall be no night there.” Such is the state of transcendent blessedness to which man is heir on the simple condition of acceptance and necessary preparation. How beautifully harmonious is the closing message (Rev. xxii. 16, 17): “I Jesus have sent my angel to testify unto you these things for the churches. . . . And the Spirit and the bride say, Come. And he that is athirst, let him come. He that will, let him take the water of life freely.”

LECTURE VI.

PROPHECY IN TYPE:—THE SIGNIFICANCE OF THE
TYPE IDEA, KINDS OF TYPES, ANALOGY
BETWEEN TYPES IN NATURE AND
TYPES IN THE BIBLE.

INTRODUCTION.

1. *Human reason not only calls for a revelation from God, but it demands that the revelation be clear and intelligible.*

Its meaning must be evident. It must not be equivocal or obscure, otherwise the human soul would feel itself defrauded by the one to whom it instinctively looks for instruction. It must also magnify the Divine intelligence and wisdom, or forfeit the respect of the creature addressed. Any communication professing to be Divine that insults ordinary intelligence belies its own claim. Perhaps it may be well at this point to throw out a word of caution. Clearness of revelation does not mean that there are no mysteries. There is more or less of mystery in everything we see, even in this finite, material world. Many of the processes of nature are beyond man's comprehension. In fact, our boasted science is largely the classification and naming of things not understood in their deeper aspects. Every individual finds within himself mysteries he can not fathom. The subtle connection between mind and matter has never been discovered. The unsolved problems are vastly more numerous than the matters that we know and clearly comprehend. If this finite world is so full of mystery, much more might we

expect to find it when we approach the infinite and eternal verities. Hence it is not surprising that the finite is ever losing itself in the infinite, the human in the Divine. This reveals to us at once a realm for the exercise of faith. After God has done all that can be done to give his finite creatures some comprehension of infinite truth, there is much that in the very nature of the case we can not understand. We must accept it on faith, trusting that what is now dark will sometime be made clear. These considerations lead us to unite with the great apostle to the Gentiles in saying, "Now we see in a mirror darkly, but then face to face. Now I know in part; but then shall I know even as also I have been known."— *1 Cor 13¹²*

2. *God answers this demand for a clear revelation by a threefold method of teaching.*

First of all by word: This form of communication gives to us verbal prophecy which is abundant and clear. Plain statement and pictorial language are freely used as we have seen.

Second, by example accompanying the word: The men of God whose lives are given us in the Scriptures of the Old and New Testaments exemplify and enforce the verbal revelation in a most powerful way. The highest example of this form of teaching is given us in the matchless life of our Saviour, of whom it was said, "His life was the light of men."

Third, by pictorial incident called types: These serve a very important purpose and they afford us a splendid illustration of the infinite skill and matchless resources of our heavenly Father in the instruction of his children.

1. IN CONSIDERING THIS INTERESTING VARIETY OF PROPHECY, THE SIGNIFICANCE OF THE TYPE IDEA SHOULD BE CLEARLY APPREHENDED.

This condition is essential to a profitable study of the subject. Let us try to get a clear conception of what is meant by type.

1. *Etymologically considered, the word type, Greek "tupos," means a blow, also a mark or impression made by a blow.*

It is necessary that the outline or shape of the instrument used in making the blow be clearly revealed. A track in the snow or in the soft, yielding earth would be a good example. The verb form "*tupoo*" means to make an impression, and the strengthened form *typto* means to strike or smite. This brings out clearly the idea. A type, therefore, is an impression that fits, and thus reveals, the thing that made it. It may also mean the thing by which the impression is made, as, for instance, the type used by the printer, but in either case there is the idea of agreement or correspondence. The printed character corresponds to the type that made it and *vice versa*, and this exact correspondence is an essential underlying condition in all kinds of types. When we say that a certain action is typical of a certain individual, we mean that it is in agreement with his habits of character. When we speak of typical vegetable or animal forms, we mean that they possess in a very complete way the general physical characteristics, properties and forms of the classes to which they belong.

2. *The types in the Bible possess one important characteristic that must be borne in mind: they are prophetic.*

Things in the Old Testament prefigure things in the New. It might be supposed from the etymological meaning of the word that types are historic rather than prophetic, that they point backward rather than forward,

since the thing that makes the impression must exist before the impression is made, but this is never the case in Biblical types. The impression looks forward to something to come to which it closely corresponds. The impression precedes the thing that it shows forth and consequently it must be the result of Divine superintendence. God alone could shape events and phenomena so as to prefigure the great spiritual verities to which he was bringing the world.

It will be seen, therefore, that the prophetic character of Bible types gives to them a profound interest and invests them with peculiar value. By their nature and purpose they are lifted to the supreme place of importance.

3. *The significance of Bible types is further shown by the transcendent importance of the great antitype.*

The kingdom of heaven, which, according to the Divine purpose, was to be established in the fullness of time and through which man's highest destiny would be wrought out, was the great objective reality, to which the types pointed as finger-boards along the line of the centuries. Its leading features were prefigured in the achievements of individuals divinely chosen for the purpose, in great epochal events and in the history of the elect nation.

God has gone to great pains to reveal to our understanding this kingdom in the most minute and particular way, and no unimportant part of this revelation consists of the elaborate system of types that he has prepared.

With these fundamental considerations before us, we are naturally led to consider next:

II. THE DIFFERENT KINDS OF OLD TESTAMENT TYPES.

1. *There are two separate and clearly distinguished kinds of types presented for our consideration—natural and artificial.*

Natural types consist of persons and events; the former as they, in the discharge of certain duties and functions, bear manifest and clearly foreordained resemblances to corresponding functions of the great coming King, who was to appear in the fullness of time, and for whose coming these typical likenesses constituted a part of the preparation; the latter, as they, associated with and constituting a part of the history of the time to which they belong, exhibit aspects and relations that bear striking similarity to, and are designed to prefigure, the corresponding aspects of the coming spiritual kingdom. As examples of typical persons we have:

Adam as the head of the natural race, typifying Christ as the head of the spiritual family.

Isaac, whose conception was a miracle, thus typifying the miraculous conception of Christ.

Moses, who led his nation from Egyptian bondage, showing forth the great emancipator leading the world from the Egypt of sin to the life and liberty of the children of God.

Aaron, offering up sacrifices for the sins of his people, typifying Christ in making the great sin-offering by the giving of himself.

David, in his conflict with the hostile nations, typifying Christ in his conflict with the powers that oppose his kingdom of righteousness.

Solomon, in his reign of peace, typifying Christ as Prince of Peace when the conflict is won.

Jonah, who was delivered alive after being three days and three nights in the bowels of the whale, thus typifying the burial and resurrection of Christ.

Melchisedec, in his priestly office, typifying the priesthood of Christ.

Examples of typical events are seen in Abraham offering Isaac, thus prefiguring the offering up of Christ as a sacrifice for sin; the passage of the Israelites through the Red Sea, typical of the deliverance of the soul from bondage; the feeding of the Israelites on manna, typical of the spiritual bread sent down from heaven; the wilderness march and the passage over Jordan, typical of the journey of the church through the wilderness of sin and its final passage over the Jordan of death into the eternal rest. After the establishment of the nation in the promised land the temple was erected, which was a perpetuation of the tabernacle in a more elaborate and permanent form, and consequently it had the same typical significance, and it may also be remarked that the great national capital, Jerusalem, was used as a type of the heavenly Jerusalem, the eternal home of the soul.

Artificial types consist of things other than historic events arranged for the express purpose of representing various features of the Church of Christ. These things were Divinely planned with prophetic purpose and were purely artificial. The tabernacle is a conspicuous example of such types. The outer court represented the world. The holy place and the most holy place typified the church and heaven. The brazen altar, the laver, the table of shew bread, the altar of incense and the mercy-seat typified, respectively, the sacrifice of Christ, Christian baptism, the Lord's Supper, prayer and the mercy-seat in heaven where pardon actually takes place. When it is said that artificial types have a prophetic meaning, it is not meant that they served no other purpose. On the contrary, they had a present design that was very important. The tabernacle, with its furniture and service, was the soul and center

of the worship of the nation. Thus a double purpose was served, one immediate and having direct bearing upon the elect people, and one prophetic, pointing to that for which the whole national history was in a general way a preparation.

The resemblances between the types and the great antitype are so many and so striking as to preclude the possibility of coincidence or accident. There is only one reasonable explanation, and that is that God, who foresaw and designed the kingdom of grace and glory, was the author of the types that foreshadowed it.

2. *Enough has been said to show that types present a wonderful variety.*

The diversity shown serves as another illustration of the marvelous variety that characterizes the divine workmanship. Persons, nations, historic incidents, single acts, phases of character, forms of worship, buildings, institutions are all called into use. This great variety is illustrated in the types of the printer. Each letter has its place, and when combined with others has value, but of itself is of little importance. One or two letters can not spell out the thought of the author, but many letters combined can do so. In like manner no single Bible type can give an exhaustive idea of the Messiah, or of the kingdom of God. No human life can represent Christ in more than a few aspects at most. No single historic event can do more than to represent the church of Christ in a few phases.

3. *At this point certain necessary ideas take rise.*

(1) Only certain points in each type are typical. There is much that goes to make up the historic narrative or artificial incident that has no resemblance to anything future. Its purpose is immediate. We do well to discover the points of typical import and see their beautiful signifi-

cance, but to try to press into service every minor detail of the type is to do violence to this impressive form of prophecy and render it worse than useless.

(2) The true value of the type consists in revealing to us the antitype in a fuller and more impressive way than would otherwise be possible. They are also of special evidential value. Thus it appears that they are means to an end and not ends in themselves. The present purpose is at most a fraction of their real utility. It is this fact that invests much of the Old Testament history with peculiar interest. The Jewish dispensation possesses this double value in a very peculiar sense. The history of Israel was very real, but it was also prophetic.

(3) Doubtless those engaged in working out the types did not understand their prophetic significance. It was not necessary that they should do so. They performed their part in their own present in a very earnest way, and the typical meanings were reserved for those to discover who should live when the great antitype would appear, which would thus be confirmed and made clear and the meaning of the type be made manifest. This leads us to enquire concerning:

III. THE PURPOSE SERVED BY TYPES.

1. *The first purpose may be embraced in the one word "instruction."*

We may regard it as an effort on the part of our heavenly Father to make clear to his children the great spiritual verities in which are involved their highest well-being. At best there is much connected with our eternal interests that our finite powers can not fully know. Infinities must necessarily elude the grasp of the finite, but the all-wise One seems to have used every possible means in making clear to our limited comprehension everything that

we can possibly understand. Types serve the purpose of elaborate pictorial representations and illustrations, adding much to the clearness of the great subject that they foreshadow.

2. *They show forth the unity of the Divine purpose and plan.*

The typical significance of the history of Israel contributes to the unity of the Scriptures of the Old and New Testaments. For sixteen hundred years Abraham's descendants lived under a wonderful polity that caused them to stand out as a people unique and peculiar among the nations of the earth. It was both civil and religious in character—a sort of politico-ecclesiastical institution that covered in its provisions secular and religious duties of every kind. The most elaborate ritualism was maintained. The tabernacle, the temple, the priests, the victims, the observance of days and times and seasons, all united to produce a splendid ceremonialism that calls for our respect and admiration merely as a beautiful form of worship. But what does it all mean? Does its purpose begin and end with itself? Did Jehovah who gave it intend it merely for Israel, or did it have also a wider and more general and more especially a prophetic purpose? Undoubtedly it had not only a present and immediate purpose to serve for the people to whom it was given, but it had also a future purpose of great importance. Surely God would not have given to Moses the pattern of a tabernacle with explicit instructions to make the structure according to the pattern if it were to be merely a convenient place for religious observances. Surely God would not give minute directions concerning the making of the priest's robe if it were merely a question of an official garment that had no other significance. Why should God require the slaying of an animal as an act of worship if all its meaning ended with the

offering? In all these things God was serving a double purpose, one immediate and the other prophetic, thereby uniting the three great Divine dispensations in one harmonious plan. This idea of type is the fullest possible justification of Jewish ceremonialism. The unbeliever, refusing to accept the doctrine of prophecy, declares that the "tabernacle and temple were merely great slaughter-houses." Destroy the idea of type and this view of the case is correct. The slaying of an animal in and of itself can not be pleasing to God. He declares that it is not: Isa. i. 11, "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats." Type is the explanation and the justification of it all. This idea shows the purpose of God to have been continuous through the ages, marching majestically onward to its consummation in Jesus Christ, the world's hope and Redeemer.

3. *They also show the unity of God's word and the continuity of the great Bible truths.*

Old Testament and New Testament can not be divorced. Type and antitype can not be separated—the lamb on Jewish altar from the lamb on Calvary. These things are married in divorceless union. The different parts of the Bible are not isolated, unrelated divisions, but they mutually explain and support each other. The Bible reveals one great author, God; one great purpose, the salvation of men; one great central person, Jesus Christ, the Saviour of men. One great destiny for the righteous, eternal life; one terrible doom for the wicked, everlasting destruction from the presence of the Lord and the glory of his power.

In the Old and New Testaments the same great elements of truth are found. Sin is not peculiar to any single age. Sacrifice belongs not to one dispensation, but to all.

The same is true of the offices of prophet, priest and king. The function abides, the manifestation changes to suit varying circumstances and conditions. Faith, repentance, obedience, atonement, righteousness, purity, are abiding principles characteristic of all Divine religions.

Thus there is seen to be an interdependence and reciprocal relation between the Old and the New dispensations. Old Testament institutions assume a greater significance in the light of the New. New Testament institutions become clearer in the light of the Old. The Old Testament is a shadow of things to come—a prophecy before the event and the revealer after the event typified occurs.

4. *Types serve as outward visible representations of inward spiritual truths.*

God and Christ in their office and work are vividly presented through objects of sense or through actions wrought, or events that transpire before the eyes of men. The abstract is presented in the concrete, the spiritual in the material. The importance of this can not be overestimated. It is hard to grasp the purely abstract. It is really questionable as to whether we would ever grasp it at all, did we not approach it through the concrete. So God has given us in the types of the Bible such material forms or sensuous facts as enable us to mount up to the spiritual realities.

5. *A special purpose to the Jew was served.*

Doubtless he did not understand the significance of the types his nation was furnishing. He could not know that his national history in its broad features and in many of its minor details was prophetic—a pictorial representation of greater things to come, but while he could not understand these wonderful things in all their fullness, yet gradually a sort of expectancy was awakened, an anticipation of coming events of great importance to his nation.

Naturally he worked out the problem in harmony with his own desires and with what seemed to him to be the highest good of his nation. That his conceptions were grossly at fault was clearly shown by his attitude toward the kingdom of grace and glory when it was set up, but still the types helped to create an expectation concerning a coming King and kingdom, even if it was greatly misconceived, and this expectation, which was widely diffused, was of immense value to the spread of the gospel in the primitive age.

It may furthermore be remarked that the Old Testament types must be of immense value in the conversion of the Jews if ever they shall turn to Christ in large numbers, as many think will be the case at a not distant day.

In the tabernacle and temple worship many important lessons were taught and in God's providential dealings with the nation as well. The deserts of sin were shown and the value of repentance was set forth; vicarious atonement was taught, since the animal offered up died not for its own sin. These and other great lessons were inculcated by the typical history and worship of the chosen nation.

6. *Types furnish a very strong kind of Christian evidence.*

As the glove fits the hand, as the shoe fits the track, so the great antitype set forth in the New Testament fits the types furnished in the Old. The agreement is most perfect. It would seem to be impossible for an unprejudiced mind to compare type and antitype in the sacred Scriptures without being led to exclaim, "This the Lord's doing, and it is marvelous in our eyes." Verbal and pictorial prophecy are two collateral lines of Christian evidence that are simply overwhelming in their character. What has fallen upon the church in these latter days that this important field is so sadly neglected? Have we grown fearful of the

scoffs of skeptics who leave no means untried to overthrow the strong citadel of Christian faith? It was not so in the early days of the church. Prophecy was a magazine from which the apostles drew much of their most effective ammunition in their warfare with unbelief. They made prophecy a very conspicuous part of their preaching, and of equal prominence was the doctrine of the resurrection. These subjects entered into nearly all apostolic sermons, but they have fallen sadly into disuse in the modern pulpit. A great reform is called for at this point. We need preachers saturated with the spirit of the prophets and full of the knowledge of the prophetic literature. We need men of brave hearts and heroic souls who can go back to the prophecies of the Old Testament and lay foundations broad and strong as did Paul and Peter, and then build such arguments as all the powers of hell can not overthrow. The Christian world has had far too much of dilettante, emasculated preaching that concerns itself more with the physical sciences and literary questions than with the Divine revelation. Too many preachers have been absorbed in æsthetics, rhetoric, denominational polity, sectarian tenets, while robbery, oppression, cruelty and worldliness flourish unnoticed and unrebuked. Oh for a few such men as Isaiah and Amos and Jeremiah and Paul, who had eyes that could not be blinded by the glamour of wealth or power, but thundered forth their terrible denunciations at the risk of popularity and even life itself. A study of the prophecies should occupy a very prominent place in every theological seminary or school where men are trained for the ministry of the Word. There is no book on homiletics that sets forth the theory and practice of preaching so well as they can be learned from a careful study of the prophets. If the hearts of all ministerial students were thoroughly imbued with the disposition of

the prophets and their minds filled with a knowledge of the prophetic writings, a new epoch would have dawned in the history of the church. The pulpit might not be popular with certain classes, but it would gain the respect of all whose respect is worth having. No longer would the oppressors and robbers of the poor, many of them doubtless self-deceived, sit complacently in their pews with pious mien, protected by their wealth from the scathing denunciations which a faithful pulpit would heap upon them. No longer would the laboring classes and the abject poor forsake the church because it had ceased to be the great spiritual bread-house, intended by the Master for the feeding of man's keenest hunger, and had become a sort of literary club-house—because it was no longer an asylum for the poor and the needy, yea, even for the outcast, and had become an institution of meaningless forms and ceremonies, used by some as a bribe to conscience and by others as a sort of semi-religious place of entertainment or amusement, or as another avenue for the display of fashion. No longer would Zion languish, but, girded with strength and power, she would go forth against the enemies of the Lord, "fair as the moon, bright as the sun and terrible as an army with banners."

IV. IT IS VERY INTERESTING TO NOTE THE UNIVERSALITY OF THE TYPE IDEA.

1. *The form and manner in which Bible truth is presented find some striking analogies in the way in which truth is set forth in other fields.*

This should not be surprising, since in a very important sense all truth comes from God, and man is always and everywhere endowed with moral and intellectual powers that are the same in kind. Consequently the methods of presentation that are adapted to the human capabili-

ties of one place and time will always and everywhere be applicable. God, who made the human soul, knows how to suit his truth to its innate powers and capacities.

The above statement takes no account of the expansive power of education, for the reason that in this process no new faculties are added. The powers of the mind may be very much enlarged, and to a much greater extent in some than in others, but the process is, in all cases, limited to the faculties native to the soul and which are the same in kind in all persons. We may, therefore, expect God's processes of instruction to be adapted to the universal human mind, and we may look for resemblances in forms of truth and manner of presentation in all the various fields of knowledge.

It has been the fashion to approach the Bible as if it were entirely unlike any other realm of truth. People have gone on the hypothesis that the laws that determine its methods of promulgation and that govern the human mind in its reception are entirely different from those that operate in every other field. This is an unfortunate misconception. An intelligent study will show that while the Bible is primarily concerned with spiritual verities as distinguished from the purely intellectual and physical, yet there is a very close relation and interdependence among these forms of truth and they are never in conflict. God's work as revealed in the Bible does not proceed on different principles and by different processes from his work in nature. God's laws of spiritual growth are not different from the laws of growth discoverable in the intellectual and physical worlds. The same great principles obtain.

2. *These considerations lead up to the statement that the type idea as shown in the Bible is an illustration of a universal principle that is manifest in other fields of truth.*

There seems to be a harmony of structure running through the organic world. *Unity of plan* is certainly discoverable in all the realm of nature, and along with this may be placed the idea of *design*, herein being shown two unimpeachable facts. In organic structure there is almost infinite variety of parts, yet in each sub-kingdom there is a typical form which each individual approaches in its general structure. The leaf is a typical plant. The same truth finds illustration in the animal kingdom. The human form seems to be the model form in the vertebrate sub-kingdom. All the lower animals bear a striking resemblance to man. Every skeleton is composed of the same parts. The fin of the whale has almost every segment and bone of the human hand and arm. Conformity to the human type appears very striking in the brain, as the following quotation from Hugh Miller shows: "In constructing this curious organ in man, Nature first lays down a grooved cord as the carpenter lays down the keel of his vessel; and on this narrow base the perfect brain, as month after month passes by, is gradually built up like the vessel from the keel. First it grows up into a brain closely resembling that of a fish; a few additions more impart the perfect appearance of the brain of a bird. It then develops into a brain exceedingly like that of a mammiferous quadruped, and finally, expanding a top and spreading out its deeply corrugated lobes till they project widely over the base, it assumes its unique character as a human brain. Radically such at first it passes through all the inferior forms from that of the fish upwards, as if each man were in himself a compendium of all animated nature and of kin to every creature that lives."

3. *In this harmony of structure and unity of plan not only is the type idea clearly revealed, but man's typical history is shown.*

Geology and the Bible unite in bearing testimony to successive creations. The order attested by both seems to be as follows: Plants, fishes, birds, cattle, man. There was a shadowing forth of the climax of creation in the lower animal forms. The inferior and less perfect animals bore a prospective resemblance to man. The brain of the fish pointed to something higher. So the brain of the bird; so of the mammal; so the fin of the whale. Thus we see that the various parts and organs of man were sketched out in anticipation in the lower animals. The same plan runs through type and antitype.

Man must have been in the mind of the great Architect from the beginning, while the prophecies concerning him were written in the animal types that preceded him.

4. *Even man's intellectual peculiarities and habits seem to have been typified in the animal instincts.*

Filial duty and loyalty has its type in the habits of the bee, loyal and dutiful to the last degree. Home-making marital fidelity is typified in the habits of the home-building swallow, constant in its fidelity to its mate; government and commonwealth are foreshadowed in the habits of ants, who divide the community up into workers and warriors, and even man's baser propensities are typified in the systematic wars of these little creatures and in the fact that the victorious army carries off the vanquished, who become their slaves.

It is needless to trace the resemblances further. A study of the animal world reveals a very wonderful typical resemblance to man, who stands at the summit of creation, the highest product of the Divine workmanship. As we note these striking resemblances, we see the shadow of approaching humanity and thus can realize something of the expectancy that must have been awakened in the world by the type and prophecy of the Old Testament Scriptures.

Truly the analogies in the forms of presenting truth in the different realms are close and wonderful and point clearly to the one great author of nature and revelation.

IV. THIS TYPE IDEA IN NATURE LAYS A BROAD AND SOLID FOUNDATION FOR BIBLE TYPES.

If in the natural or material world the lower orders furnish types of the higher, and especially of the being that occupies the highest point in the ascending climax of creation, why may not this same process be continued until the process of creation is complete in the new spiritual being realized in Jesus Christ? Is there anything in such an assumption that is any more wonderful than that which we behold in the typical history written in the lower species and genera foreshadowing the successive higher forms? This thought leads us to note:

1. *The close resemblance of God's plan in nature to God's plan in the Bible.*

In the second Adam, Jesus Christ, the great antitype and archetype appeared. Here is the climax of infinite wisdom and grace. Through ages the Divine purpose was marching on to its accomplishment. No sooner does the first Adam appear, fulfilling the typical history written through long lines of pre-existing animal forms, than the fuller purpose of God begins to be made manifest through type and verbal prophecy. This illustrates the fact that so far as earth is concerned nothing ever completely ends. Every ending is a great beginning. Adam was an ending in one sense, but a great beginning in a more important sense. Of the greater thing to come, partial glimpses are given from time to time. Persons, institutions, events rise to view all marked by faults, but all prophetic of something better, until at last the great Divine idea is realized in all its perfection and beauty. Finally the first perfect

man appears to view. To him gave all the prophets witness. No wonder John said, "In the beginning was the Word, and the Word was with God, and the Word was God." No wonder Nicodemus said, "Rabbi, we know that thou art a teacher sent from God." No wonder the lawyers said, "Never man spake as this man." No wonder Pilate said, "I find no fault in him." No wonder the soldiers said, "Truly this was the Son of God."

2. *There are therefore two great lines of types and two great antitypes.*

Adam was a great antitype and archetype. Ages of pre-Adamic history pointed down to him. His body and habits had all been foreshadowed. His history had been written beforehand in animal types. Strange typical resemblances appeared from time to time in the successive dynasties of the animal creation. The pre-Adamic, if such being there had been, might well have aspired to read all this. Finally the great antitype appeared in God's image.

This, however, was not the final and complete realization of the Divine plan. At once another great line of types is instituted. Mingled with these types are verbal utterances, all pointing to another great antitype, the second Adam. In him a higher idea would be realized. In the first Adam the creature stands in the image of his creator. In the second Adam creator and creature meet in vital union. Man not simply in the image of God, but Divinity and humanity wedded—the human strengthened by the Divine. Here is seen the acme of Divine love and mercy. Here is the keystone in the arch of Divine condescension and compassion, when Jesus the God-man appears and humanity is lifted up to Divinity.

Away with the idea of a purely human Christ. "I believe with all my heart that Jesus is the Christ, the Son of the living God." He was the son of Mary and Son of

God. He must be both human and Divine. The Divine must come into the human and lift it up to its own plane. "The first man Adam was of the earth, earthy; the second was the Lord from heaven."

3. *Bible types thus stand justified by types in the material world.*

Shall God employ a long line of types looking to the first Adam, and use none looking to the second? Shall brain of fish or fin of whale point to the one, and no mark or symbol or sign point to Him for whom the world waited and whom angels delighted to honor?

This idea alone is a sufficient explanation of the Divine method in selecting men to represent the various phases of Christ's life and work. Adam, Abraham, Moses, David, the history of Israel, the tabernacle and temple, all receive special significance.

4. *Types are not only thus confirmed, but great prospects are disclosed.*

It was a grand climax when types in animal nature culminated in man. No wonder he was made lord of the world, for he was truly a noble creature. Sea, earth and air were his inheritance.

But what shall man become when linked to God—made partaker of the Divine nature for the purpose of rectifying all evil? Shall it be paradise regained? No, man is lifted infinitely above his original condition, and one thus lifted up can say with John: "It is not yet made manifest what we shall be. We know that if he shall be manifested, we shall be like him, for we shall see him even as he is." Such is the wonderful prospect opened up to our vision.

VI PRINCIPLES THAT APPLY IN THE INTERPRETATION OF TYPES.*

In the interpretation of types there are certain canons that should be observed to protect us from visionary applications, which, as a matter of course, would vitiate all our conclusions. The student is not left to chance or his own ingenuity for the discovery of types and typical applications, but there are some obvious rules that guide him in his studies and direct him to conclusions that are safe and trustworthy. Some of the more important and clearly ascertained canons have been enumerated as follows:

1. *Do not mistake accidental and superficial resemblances for typical relations.*

For instance, this rule would be violated by making the borrowed garments of Jacob, when he received the blessing of Isaac, represent the fact that we receive the blessing of God clothed in the righteousness of Jesus Christ. We can not for a moment suppose that the fraudulent transaction of Jacob and his mother in using the garments of Esau to deceive Isaac was intended to picture to us the perfect righteousness of Christ imputed to us through the mercy of our God. The resemblance must be regarded as of the most casual and arbitrary kind and void of any typical significance whatsoever.

2. *The type must have been preordained as a picture of the great spiritual antitype.*

This rule presupposes that there is a Divine purpose antedating all typical history, and that this purpose controls and shapes events both for the prefiguring and the final realization of the things embraced in the purpose. As to whether God specially directs or shapes events so that they may serve a pictorial purpose or merely selects

*See Fairbairn on Typology, Vol. I., Chap. VI.

them with this purpose in view, still it remains true that types are chosen beforehand by God with prophetic purpose, and are not mere accidental resemblances discovered by human ingenuity. This preordained character of the type is shown by its peculiar nature, as, for instance, when it presents many close and striking resemblances, or by its very peculiar and unusual character, or, as is sometimes the case, by the express declaration of the inspired penman.

3. *Things that are sinful in themselves must not be regarded as typical of the good things that belong to the kingdom of God.*

This grows out of the fact that type is a foreshadowing of the Divine purpose; both type and antitype are from God.

This canon does not interfere with the fact that God can overrule the wickedness of men to his own glory. It simply means that sin can not foreshadow righteousness. Only what God stamps with his approval can foreshadow the higher good which he contemplates. Violation of this rule is seen in making the falsehood and dissimulation of Jacob referred to above typical of the blessing received through Christ.

This does not preclude the possibility that some wicked things may become typical by necessary relation. As remarked in a previous lecture, truth and error stand opposed to each other and are in perpetual conflict. Over against all forms of truth are placed corresponding forms of error. The pardon and liberty offered in Christ imply guilt and slavery, and consequently the type of the former may be opposed, by necessary relation, by the type of the latter. Thus type and antitype may have their opposing evils that are typically related.

The wicked Egyptian nation in the sinful bondage that it exercised over the children of Israel typifies the bond-

age exercised over men by sin. The corrupt Babylonian people in the captivity they were permitted by God to impose upon the children of Judah typify the captivity of the church to the mystical Babylon or the apostate Roman hierarchy. Owing, therefore, to the universal opposition of the bad to the good, the evil that opposed the type foreshadows the corresponding evil that opposes the antitype.

In a similar manner even the chastisements for sin in a former age, if not typical of, may at least suggest similar chastisements for corresponding forms of iniquity in succeeding ages. If God's vials of wrath have been poured out upon nations in the past for their wrong-doing, why should not the same thing come upon nations to-day or in the future that are guilty of like sins? Nay, if nations refuse to learn from the experience of the past, ought not the chastisements to be more severe as the ages advance?

4. *Our interpretation of types must not be made to depend upon the knowledge which the Hebrew worshipers had of their significance, but rather upon the light furnished by the great antitype.*

If we try to confine type to what the Israelites saw in the typical person or event, we would reduce the whole subject to very narrow and inconsequential limits. Just how much they saw it may be hard for us to determine, but certain it is that their knowledge was very meager. They were concerned chiefly with their own present, and in all probability they saw not the typical meaning of their institutions and great influential characters. Even the prophets did not understand the scope of their own predictions in many instances. But this does not affect the reality or import of either verbal prophecy or type. No form of prophecy is history written in advance. To hold such a conception is to utterly misconceive the nature of

the whole subject. This being the case, we do not take our stand at the source of the stream of prophecy and look downward to the fulfillment, but we pursue the opposite method. We read the type in the light of the antitype, "It is Christ who holds the key of types and not Moses." In this view of the case it matters not what the ancients saw or did not see, the important question is what did Christ and the apostles see? What can we see as we place type and antitype together and institute a comparison regulated by safe criteria?

5. *We should study the types as providential transactions or as religious institutions, and ascertain their primary and immediate significance as a basis for the typical import.*

What did the things used as types mean immediately to patriarch or Israelite? Having ascertained this, we may mount upward to the corresponding spiritual fact in the antitype, making the former the basis of the latter. This goes upon the assumption fully warranted that the same elements of truth run through both type and antitype, the difference being simply in gradation. In the type the truth is embodied on the lower or material plane; in the antitype, on the higher or spiritual plane. Physical bondage and deliverance typifies spiritual bondage and deliverance, the lamb on Jewish altar, the lamb on Calvary. These illustrations clearly suggest what is implied in the canon. This in no way contradicts the preceding principle. The institutions of the chosen nation had a definite meaning for the people to whom they were given. To understand this does not mean that they grasped even remotely the secondary or prophetic meanings. It simply means that if we can ascertain the meaning to the Israelites, we have a basis upon which to build the antitypal superstructure.

6. *The typical institution or event has but one radical meaning, but the fundamental idea may have several applications.*

This rule simply means that each type expresses some definite truth. It is evident this must apply only to such types as are single in their nature. It asserts that simple acts or events can not typify two or more different things. In case the type is complex in character, the different factors or component parts may each foreshadow some corresponding feature in the antitype, and in that case the antitype will exhibit the same complexity that is set forth in the type, but the elementary parts of the type must each show forth some definite part of the complex antitype. To deviate from this rule would lead to endless confusion.

But let not this principle lead us to the conclusion that there can be but one application of a type to the spiritual antitype. Christ is the great antitype, yet his church collectively and each individual member of it are, potentially at least, copies of him. The type may, therefore, find its primary application in Christ and secondary applications in the church and even the individual Christian, and in not a few cases the type points wholly and entirely to the church which is the divinely ordained channel of the blessings received through Christ.

7. *There is an essential difference between type and antitype which must be clearly apprehended and duly regarded.*

Type pertains to matters on the lower terrestrial plane that have to do with outward relations and material interests largely. They belong to the outward bodily life. They deal with temporal objects. Even in the typical worship spiritual realities were represented under material forms. The sacrifice, the laver, the golden candle-

stick, the shewbread, the cherubim were all material representations of the spiritual verities. On the other hand, the antitype mounts up to a higher plane. Here we meet the great spiritual truths and relations prefigured in the type under material forms. Here we lay hold upon the unseen and eternal things which are the more readily and clearly understood by reason of the outward material forms through which they are approached by a rational study of the types. Does not Israel's bondage and deliverance help us to understand better our bondage under sin and our deliverance? Does not the baptism of the nation unto Moses in the cloud and in the sea help us the better to understand what is involved in our baptism into Christ? Does not the wilderness march give us a clearer idea of our spiritual journey? But it is needless to press this question any further. The essential difference is manifest. One pertains to visible material forms and relations, the other to the invisible and spiritual matters. What shall we say, then, of those who seek in the antitype to find a reproduction of the type in kind? Such a course means to surrender the good things of the gospel dispensation for the husks of Judaism. The apostles had to contend with this very tendency, and even at this present time there are those who are trying to Judaize the church by an utter failure to comprehend the essential difference between type and antitype. What a misfortune that any Christian should so misapprehend the nature of his inheritance in Christ as to confound it with the shadows of the good things to come. The apostle Paul warns the Corinthian Christians against the false teachings and mistaken criticisms of Judaizing teachers, as follows (Col. ii. 16, 17): "Let no man therefore judge you in meat, or in drink, or in respect of

a feast day, or a new moon, or a sabbath day: which are a shadow of the things to come; but the body is Christ's."

One thing, however, should be borne in mind at this point. We very properly designate the things pertaining to the "kingdom of grace and glory" as spiritual and eternal, as they are distinguished from the things belonging to the patriarchal and Jewish dispensations, yet we must not forget that these higher things are not entirely divorced from the things of this world. Jesus Christ, the great spiritual King, took on himself the form of a man and lived a life in the flesh and suffered and died here on this earth, and in so doing fulfilled the prophecies and types of the former dispensations. In like manner the life of the church and of the individual Christian, while called spiritual, touches in a very real way this outward and visible world, but this fact does not reduce this gospel kingdom to a level with Judaism. While it has to do with the world, it is not of the world. While it does not neglect the material, its purposes are spiritual. Nay, it uses the temporal with supreme reference to the eternal. It looks not merely to the life that now is, but more especially to the life that is to come. All that is external has an internal meaning and is used for the sustenance of the spiritual life. Hence, while the Christian lives amidst the seen, he does not give himself up to it, but makes it contribute to his spiritual good; consequently, Paul could say (II. Cor. iv. 18): "We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." The eye of the Christian is in the heavenly direction. Although he lives in the world and necessarily touches on every side the things of time and sense, yet the eternal interests of the soul constitute his chief concern. He lives continually under the power of the

world to come and his life may therefore be properly called spiritual.

8. *We should regard things as standing in the relation of type and antitype when the resemblance is so striking as to preclude the possibility of coincidence.*

It is not certain that this rule is of very special value, since all cases that would fall under it are probably covered by other criteria of judgment, but it may serve a good purpose by corroborating the conclusions reached under other rules.

The meaning is certainly very evident. If the resemblance between the supposed type and antitype be seemingly unimportant, we may very properly doubt the existence of a preordained typical relation, and may therefore hold the resemblance to be purely accidental, but if the feature of agreement be close, and especially if the thing foreshadowed by the type is of great importance, we may reasonably conclude that the point of similarity was divinely arranged.

As the final and most important rule of all, we add:

9. *Accept as type all that is declared to be, or that is used as such, in the Scriptures themselves.*

When the Bible speaks, this should be an end of all controversy, or when the historic incidents are treated as having typical significance, we should regard the case as settled. Much of the Old Testament history is treated in this way by the New Testament writers. In fact, in its broad general features the history of the fleshly Israel is treated as typical of the spiritual Israel by Christ and his apostles, and also incidents running back to the creation are given typical significance. Thus it will be seen that the Old Testament abounds in predictive prophecy, since much of the history it records has a double meaning.

VII. THE TYPE IDEA AS REVEALED IN THE NATURAL WORLD
STANDS AS A COMPLETE VINDICATION OF THE SLOW
BUT MAJESTIC MOVEMENTS OF GOD IN THE
REDEMPTION OF MAN.

When we speak of vindicating God we simply mean the setting forth of grounds on which the actions of God may stand approved by the weak and finite judgment of men. It may be asserted on purely arbitrary and *a priori* grounds that whatever God does is right, but it is certainly well to fortify these arbitrary judgments by reasons that our minds can comprehend and approve. If our faith be not the stronger for our pains, it will certainly be more satisfying. What can be more convincing than to find that in the two great volumes of nature and revelation, principles and processes, if not indeed identical, are, at least, similar. In this way an understanding of the former not only helps us to an understanding of the latter, but it increases our faith in the justness of our conclusions. In order to bring forward the analogy we desire to trace, it will be well to consider that:

1. *The plan of redemption viewed in reference to its development, presents some strange aspects.*

First may be mentioned its extreme slowness. Millenniums rolled by, after the first Adam sinned, before the second Adam appeared on the scene to champion the cause of the vanquished. During these long ages sin with all its hideous fruits had cursed the race through all the intervening centuries. The world, in the words of the apostle, was groaning and travailing in pain, and nation after nation had gone down under its awful blighting power. In the meantime, the sin-cursed world seemed to have been left in ignorance of the benevolent purpose of God to send a deliverer, and even the nation to whom the

purpose was in a measure revealed, utterly misunderstood the nature and scope of the promised blessing.

Then, in connection with these facts, consider the multitude of agencies called into use in the development of the stupendous plan. Practically all the nations of earth unconsciously contributed something to the general preparation. All wrought together through the ages for the outworking of the plan that was in the mind of God from before the foundation of the world.

Lastly, we may note the slow progress made in moral elevation even where this divine plan is in operation. Individual development is a slow process. It requires many years to produce even a well-matured body, and a longer time is required for the unfolding of the intellectual and spiritual man. The prime factor in education can not be eliminated except at the sacrifice of the good that is sought. The Bible clearly recognizes the gradual process in spiritual growth. The blade, the ear, the full corn in the ear is the order. Babes first to be fed on milk, afterward the strong Christian man, but it takes time. The ascent is very gradual. The difference in moral elevation is very small from day to day. It takes a long time to overcome one's faults; it requires much time for the development of the sterling virtues and manly qualities. But slow as is the process of individual growth, the moral and intellectual uplift of the masses is infinitely slower. One man or a few men can be lifted up with far greater ease than can the common crowd. It requires a long time to get a great truth into the minds of all men. Hence it is that all social, political and religious reforms move very slowly. He who labors for the uplifting of humanity must have infinite patience and longsuffering.

2. *God's methods of development, as revealed in the moral history of the race, afford a beautiful parallel to*

the laws upon which development proceeds in the physical universe; nay, the analogy is so close it may not be going too far to say that apparently the same principles are at work in both realms. (See Drummond's "Natural Law in the Spiritual World.")

Progress seems to be the one essential condition of happiness. Thus only can existence be justified and the true end of being be secured, but while this is true God seems to act with great deliberation in all his unfolding processes, which fact only speaks of his eternity. Many ages intervened between the first primordial form and man. Many and diverse agencies wrought for the accomplishment of the great purpose of preparing a world for the wonderful being which in the fullness of time should stand forth in the divine image as the product of the highest creative act of God. Successive dynasties of the animal creation arose, and doubtless many perished that we know not of. In all this we have a close parallel with that which we behold in the physical, moral and intellectual preparation of the world for the advent of the second Adam. Slow, majestic movement seems to be the characteristic process in all spheres of divine action, and this seems to find its justification in the constitution of universal nature.

3. *It should encourage us to see that beneficent ends are served by this slowness.*

When the first Adam came the world was ready for him. Had his advent been hastened, doubtless he would have perished amidst the conditions that existed unfavorable to his struggle for existence. God waited until all things were prepared so that he might have at least a fair chance for the accomplishment of the divine purpose in his creation. The same fact is true in the coming of the second Adam. He came in the fullness of time. An earlier

coming would have meant failure, so far as we are able to judge of the power of the then existing conditions. The very slowness of God's movements insured the success of his benevolent designs. Intellectual and moral preparation must proceed in harmony with psychological principles as they apply to the mass of mankind. The process can not be hastened beyond a certain degree of rapidity without coming in conflict with the very constitution of the soul. God, who made the soul, in his wisdom saw fit to give to it certain constitutional elements. Thereafter God must respect these fundamental characteristics, whether he be dealing with the individual man or with humanity in the mass.

4. *A parallel may be traced between the first and second Adam in the disappointment felt by the Jewish nation concerning the latter.*

In some respects the first Adam might be regarded as a disappointment. The animal forms that preceded him, and that typified him so fully, surpassed him in many respects. He was not so strong as the lion, nor so keensighted as the eagle, nor so swift as the gazelle, nor so hardy as the ox. His offspring was the most helpless of all living creatures, but wrapped up in him were potencies that made him the superior of any and all combined. That divine essence, the soul, lifted him infinitely above the purely animal plane.

So Christ did not meet the general expectation. He for whom the world was waiting was not known when he made his appearance. He was not a Cæsar in war. He was not a Cicero in oratory. He wrote no books and produced no great epic poems such as Homer and Virgil had written, and yet in him were potencies that lifted him infinitely above all the world's greatest characters. In him dwelt all the fullness of the Godhead bodily. He was

greater than Alexander, greater than Socrates, greater than the greatest man the world had produced. In plan, method, feeling and purpose he was Divine. Humanity was lifted up to Divinity by Divinity coming into humanity. Thus was God's great conception at last realized. Well may we sing as we contemplate this wonderful character—

“All hail to the power of Jesusname,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.”

LECTURE VII.

PREDICTIVE PROPHECY.

INTRODUCTION.

1. *In approaching the study of predictive prophecy it is well to bear in mind that the mere foretelling of future events does not exhaust the purpose of prophecy.*

God's message to man covers a vast field of which prediction constitutes only a small part. Let it not be forgotten that prophecy in its broadest sense compasses the entirety of the Divine message communicated through human agency. Prediction is that part of the message that relates to the events that are future at the time of its delivery. It is simply the foretelling of events, uttered in some cases but a brief time before the occurrence of the thing predicted; in other cases it antedates the events foretold by centuries and millenniums, and the fulfillment of the eschatological portions lies of course in the indefinite future. But whether the events foretold follow soon or are long delayed, this class of prophecies has always possessed a peculiar fascination for the average mind and its importance is readily discoverable.

2. *Several factors enter into the general purpose of the different predictions. Probably in every case more than one purpose was served.*

It is very evident that one great end secured by all fulfilled predictions is that of evidence. Jesus said, "I have told you before it come to pass that when it is come to pass ye might believe." This evidential value is of great importance. It constitutes one of the impregnable bulwarks of Christianity. It was used by Christ and his

apostles with telling effect. But this evidently does not cover the whole purpose, at least in many cases. Sometimes conditional future events were foretold as warnings. When this was the case they served as powerful motives to repentance. The case of the Ninevites is an illustration in point. Sometimes a brighter future was disclosed for the encouragement of the prophet and of the people in the midst of their calamities, that hope might be kept alive. ✓ Other purposes are discoverable in certain cases, but whatever ends were secured in isolated and individual predictions, it is very evident that Christ and his church constitute the very core of predictive prophecy, and doubtless one of the great ends in view was the directing of the minds of men in a general way to this final Messianic kingdom that would hold in its keeping the redemption of the race.

3. *Why, it may be asked, has this kind of prophecy held the interest of men in such a peculiar way?*

This may be explained by the fact that most people are anxious about the future. What will to-morrow bring forth? What has the future in store for me? These are questions of universal interest. If man cares not for the future, it must be because hope is dead. As long as the hearts of men yearn and the souls of men aspire, the future will continue to excite the interest of mankind. But however anxious we may be concerning the future, the ✓ heavenly Father has not seen fit to reveal it to men in any very specific sense, and doubtless it is best so. If we might pull aside the impenetrable veil and look down the vista of the future, who would dare to put forth his hand? To do so might be to freeze the soul with terror or paralyze it with despair. The great general future every man ✓ may know. "All things work together for good to them that love God." Virtue will have its reward and sin will

reap its just consequences. To do one's best to-day and trust to God for to-morrow is the divine philosophy of life. The little narrow future of detail no one can see or ought to see; the great future God has revealed and all may know. This, however, does not contravene the fact that God has revealed certain events that have transpired for the furthering of his own wise purposes which even our finite understanding can in a measure grasp and our judgment approve.

4. *This department of prophecy necessarily raises the question of the origin of Christianity and its relations to Judaism.*

If the Messianic kingdom constitutes the marrow and fatness of predictive prophecy, as has been said, then certain vital questions receive very definite and satisfying answers. Whence came this institution called the kingdom of heaven? In the light of predictive prophecy, it came from God. Its name is not a misnomer, as some would have us believe, but most strikingly appropriate. What is its nature? Evidently it is Divine. What is its destiny? Manifestly all that its Divine author and founder designed. At once the claim that Christianity is merely the outcome of determining circumstances is set aside. It is not the unfolding of forces and principles inherent in the constitution of the moral and intellectual world, but a Divine system of superhuman origin implanted by supernatural power, a system with roots running back to the origin of the race and gradually unfolded under divine superintendence, foretold and prefigured in the predictive prophecies of the Old Testament. Therefore, as might be expected, the church of Christ has traced its origin to the Divine institution of Judaism that preceded it and has ever claimed to be the true Israel of God. It regards Jewish history with its great salient features and striking

institutions as pregnant with the promise of a universal kingdom holding in its keeping the salvation of a world. The Old and New Testaments are thus bound together in divorceless union.

We are thus led to consider some of the

1. IMPORTANT CONSIDERATIONS NECESSARY TO A CLEAR VIEW OF PREDICTIVE PROPHECY.

1. *The human medium through which all prophecy comes necessarily leaves its impress upon the Divine communication.*

The prophet never ceases to be a man. He feels and acts as a man. The prophecy must and does conform to the psychological laws of his being. The message does not originate in the prophet, but, being implanted there by the direct inspirational act of God, it necessarily takes on the psychical form and verbal dress characteristics of the prophet delivering it. "We have this treasure in earthen vessels." The native powers of the soul are not overridden or destroyed, but rather enlarged sufficiently to see and thus declare the particular future event or events that God desires each prophet to set forth.

The verbal dress is largely determined by the individual peculiarities of the prophet. All Oriental speech abounds in metaphor and simile and each prophet has his own rhetorical peculiarities. All this must be taken into the account in our interpretations. The prophets used words and figures in harmony with the general ideas and prevailing custom of their times, and we should seek to know the impressions that would naturally be conveyed to the persons immediately addressed by the forms and figures of speech used.

2. *It is also very clear that the vision of the prophet leaps at once to the final object of prediction, but he*

is not permitted to see the intervening occurrences and modifying conditions or even the circumstances concomitant with the ultimate event.

As a close observer he may see the moulding influences and formative movements of his own present, and through inspired vision he may behold the end toward which all is tending, but the thousand factors that contribute to the final result are unknown to him and even the end itself, although foretold by him, may be utterly misapprehended. ✓ Hence there is a vast difference between predictive prophecy and history. The historian records events and traces causes leading up to them, but the prophet is permitted to see the final end without any of the explanatory or causal circumstances. Something analogous to this may be seen by any one who will cast his vision backward to any prominent incident of his life. Much that was vividly present to his mind at the time the incident occurred is now gone and for the time being the multitude of intervening events have dropped out of sight. The one circumstance seems to stand out isolated and alone. So the mind of the prophet seems to leap into the future and grasp the circumstances that God reveals and which he gives to us in vivid outline. The future event is described in the language oftentimes of a far distant past age, and to the prophet it appears from the standpoint of his own present colored by his own local environments and circumstances, while to the future it will necessarily be seen from a different view-point and may therefore take on a different aspect. The New Testament applications of Old Testament prophecy illustrate this point clearly. We can readily see in the light of this fact why remote events seemed near at hand to the prophet. The final event stood alone. The intervening circumstances, with their directing and modifying influences, were below the line of vision.

The distant, therefore, seemed near. Things can only be kept in their proper time relations by the adjustment furnished by the consecution of events, and when this is lacking the remote seems near at hand, whether the backward or forward view be taken. A thousand years are but a day when only the present moment and the events of the last hour of the millenniums are seen. If all intervening events are cut out, the idea of time vanishes.

3. *It is not the Divine purpose that in predictive prophecies the date of fulfillment should be revealed beforehand.*

A few instances occur when the time of fulfillment is clearly indicated, but in general the above rule holds good and there are good reasons why this should be so. We must bear in mind that God is not writing history in advance. This is not even a side purpose or a secondary result of prophecy, and consequently dates given beforehand would in no way contribute to the working out of the Divine idea. ✓It will also be readily seen that if dates had been given, men could set themselves to work to defeat the end predicted, which could, so far as we see, only be prevented by the exercise of miraculous power. Let it, then, be kept in mind that certain events, which would be brought to pass through causal forces and influences, were predicted in their bold features dissociated from detailed formative circumstances and accompanying relations, leaving the question of date in obscurity until in the light of fulfillment the key would be given to solve the otherwise inscrutable mystery. ✓Symbolic numbers are quite freely used in the prophetic writings, but it would be a great ✓mistake to suppose that thereby exact dates were intended to be conveyed in such a way that they could be read before the event transpired. After the occurrence of the event the case is entirely different. Then if the mystic

numbers yield up their secret, a beneficent end is attained in the additional ground of confidence thus furnished. The evidential value of the prediction, which is the chief value, would thus be enhanced. Jesus clearly taught that it was not the purpose of God to reveal the times and seasons of coming events. "Be ye ready" is the admonition. "Redeem the time." Act your best to-day and be not concerned about what will transpire to-morrow. All great future events are near at hand. What matters the little interval of time that separates between us and them when the great sweep of eternity is taken into the account? Be it long or short as measured by temporal standards, it is only a moment of eternity, and if God has declared it will come to pass, it is just as certain as if the next hour should usher it in, yea, as if our eyes already beheld it. As the prophetic vision leaps from the present to the future event, despising all intermediate details, it is as if it were already here. In those things that yet remain to be fulfilled let us not worry ourselves about the when, but let us act in the living present with the same confidence as if the event were already seen, for the coming is more certain than the rising of to-morrow's sun.

Let us not suppose that time with God is measured by the revolutions of our earth or by its journey around the sun. "One day with the Lord is as a thousand years, and a thousand years as one day." We have already referred to the apparent slowness of God's movements. Is it not because we are attempting to measure the majestic movements of God in the outworking of his infinite purposes by our little finite standards that progress seems slow? All human history would cover but a moment of God's great eternity. When a thousand years have rolled by it is with God as it is with us when we lie down at night and rise up in the morning. When the fullness of time

comes, God's clock strikes the hour of destiny for men and nations, but its pendulum does not swing in the isochronal beats of earth's chronometers. If one day is as a thousand years, let us not forget that a thousand years is as one day. God can gather the fruit of a thousand years' growth in one day. The purpose of God wrought out through millenniums may culminate in a moment and to our limited vision appear as if it were done in a day. "Where is the promise of his coming?" says the scoffer. "In a moment, in the twinkling of an eye," the supreme hour, the goal of all historic movement, the objective point of all prophecy, the destination of every son of Adam will leap into view. You may say millenniums must pass ere this can be. But who knows this? Who shall say when the harvest is ready and when the angels will go forth to "gather his elect from the four winds, from one end of heaven to the other"? But even if this be true, let us ever remember that millenniums are but moments of eternity and that consequently the day is at hand. This is the great lesson for us to learn: "Be ye also ready, for in an hour that ye think not the Son of man cometh." Therefore says the Master, "Blessed are those servants whom the lord when he cometh shall find watching." To waste time in idle speculation is worse than foolish, for "of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only." The patient, faithful watcher is the man of true wisdom.

4. *Many of the predictions concerning Israel apply to the spiritual seed and must be so interpreted.*

The apostle Paul clearly teaches that the household of Christian faith constitutes the true Israel of God. "Know ye therefore that they which be of faith, the same are the sons of Abraham." "If ye are of Christ's, then are ye Abraham's seed, heirs according to the promise."

This is the tenor of New Testament teaching on the subject. The promise to Abraham embraced the spiritual seed, and the children of the promise are the true Israel of God. The promise in fact embraced both the fleshly and spiritual seed, of which the latter is more important by far, the former having been made an elect nation for the sake of the latter. To leave this spiritual Israel out of view and attempt to apply all predictions concerning Israel to the children of Abraham after the flesh is to do violence to the meaning and intent of many of the prophetic utterances. This has been the course pursued by rationalistic criticism, and consequently we are not surprised at the declaration that many predictions concerning Israel have been disproved by history. All will agree that this is true if the unwarranted and false assumption be adopted that the term "Israel" is limited to the fleshly seed, but if Paul's view be adopted, the spiritual seed are the heirs of the promise, and in them are fulfilled the predictions concerning Israel. It is also worthy of note, that some prophecies refer to both the fleshly and spiritual seed, and have partial fulfillment in each. In such cases the fulfillment lies, on the one hand, in temporal, and on the other in spiritual phenomena, the verifications of the predictions concerning the fleshly Israel being typical and pictorial representations of the verifications witnessed or to be witnessed in the history and destiny of the spiritual seed.

5. *Conditional predictions constitute a very interesting class of predictive prophecies, but we must not dissociate the fulfilment from the condition expressed or implied.*

The relations of the individual and society at large to God and his judgments are subject to variations caused by human character and conduct. Predictions are not ar-

bitrary, but are based on moral conditions. The thing foretold has causal connection with the character of the individual, nation or people concerning whom the prediction is made, or at least it is set over against definite phases of life or conduct. Variations in causal forces necessarily produce corresponding variations in Divinely ordained results which, when they are of a punitive character, we call judgments of God, and which are often conditionally foretold. Even if judgments are in some cases and some senses arbitrary so far as we are able to discover, yet since they are inflicted for evil conduct resulting from depraved character, it will be seen at once that any cause operating to produce a change for the better in character may work to cause a change in the judgment or even to entirely set it aside. This does not mean that all judgments foretold are conditional. On the contrary, many things have been predicted in which the modifying circumstances have already been calculated and the prediction made accordingly. It simply means that there is a class of predictions that may or may not come to pass, the issue being made dependent on certain conditions, express or implied, that may or may not be fulfilled. In such cases we must not suppose that the prediction has failed irrespective of the expressed or implied condition. This conditional element in no sense impairs the validity of the prediction. The inspirational factor is just as clear and strong in this class of predictions as in any other. The conditional prediction will surely come to pass if the conditions justifying it in the divine mind exist at the time appointed for fulfillment. Let no one say God could foresee the changed conditions and make the predictions to fit the changed circumstances. Certainly he could have done so if it had seemed to him wise. He has in fact done so in most cases, but in other cases a conditional pre-

diction might serve to bring about the change that would avert the judgment, and in such instances God has used this form of prediction for merciful ends. In Jer. xviii. 5-10 God plainly and explicitly declares his course of procedure as regards this class of predictions: "Then the word of the Lord came to me, saying, O house of Israel, can not I do with you as this potter? saith the Lord. Behold, as the clay in the potter's hands, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to break down, and to destroy it; if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instance I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." The meaning of the anthropomorphism here used is a subject we need not enter upon. The intent of the passage is clear. Some of God's predictions he declares are subject to modifying circumstances, and wise and benevolent ends are doubtless thus subserved.

II. THE WIDE RANGE OF PREDICTIVE PROPHECY IS ALSO A MATTER WORTHY OF CONSIDERATION, SERVING AS IT DOES TO ENHANCE OUR APPRECIATION OF ITS DIGNITY AND VALUE.

1. *The range in form is as broad as that of prophecy in general.*

All forms are freely used. The various methods of impartation are called into play and the manner of expression presents wonderful variety. God has placed upon this kind of prophecy the same marks of dignity and favor that ever characterize the Divine communications.

Those who would deny the supernatural origin of predictive prophecies can not do so on the ground that there is any letting down in the dignity of form, whether the question of the impartation to the prophet or his expression to the people be considered. The form is entirely worthy of the superhuman content.

2. *The range of subject-matter is also very wide.*

Predictions are abundant and there is little repetition. If two or more prophets foretell the same event in a general way, each presents a different phase of the subject, each seems to see it from a different angle. Each, therefore, adds his own individual contribution so as to make the picture more complete. All manner of subject-matter is embraced in the sweep. The fates and fortunes of cities, empires and peoples, and the deeds and destiny of individuals, are held up to view. Both king and peasant are caught in the focus of the prophetic telescope. Sometimes the subject contracts to the words and deeds of individual men, and then again it sweeps outward and embraces in its range the destiny of the race. The curtain that separates time from eternity is pulled aside and the limitless future lies revealed. The everlasting city, the eternal abode of the saints, with its foundations of precious stones and its jasper walls, with its pearly gates and its golden streets, with its river of life and evergreen trees, with its myriads of angels and its mansions of glory, with the bridegroom and the bride wedded in divorceless union, with the great white throne and seated thereon the everlasting Father ruling in peace and love the children of his creation and of his redeeming groce, all blend in one ravishing picture of delight.

3. *The range of time during which predictions were made is coextensive with that of prophecy in general.*

Prediction began with the introduction of the human race. The seed of the woman shall bruise the head of the serpent was the prophecy foreshadowing the perpetual conflict between right and wrong and the final victory for truth and virtue. The last prophetic words, uttered by the apostle John on Patmos, open up interminable vistas to our gaze. Throughout this long period predictions continued to be uttered from time to time at intervals of varying length.

4. *Finally we see that an immense sweep of time is contemplated in the fulfillment of many predictions.*

In some cases the range sweeps over vast ages. Some prophecies were fulfilled almost immediately, many within the lifetime of those uttering them, some reach out through centuries and millenniums for their fulfillment, and some are projected forward into that future that lies beyond the present dispensations of nature and grace and find fulfillment in the dispensation of glory to be revealed hereafter. In this fact we have an illustration of the truth that one day with the Lord is as a thousand years and a thousand years as one day.

But it would be impossible for us to even measurably appreciate the value, importance and dignity of predictive prophecy without giving some consideration to

III. THE MESSIANIC IDEAL WHICH EXHIBITS ITS HIGHEST PHASE AND CONSTITUTES ITS CROWN OF GLORY.

Both in form and content, prophecy rises in regular gradation or rank. Beginning with the dream, it passes upward in form through vision and spiritual illumination, culminating in direct prophecy. In content the same gradation appears. Events of varying degrees of importance are predicted, reaching the highest point in the great Messianic ideal which contemplates a no less glorious

consummation than the salvation of the race through the Messiah. The prophetic vision as a whole sweeps upward and outward until a redeemed world lies beneath its gaze. Each prophet adds something to the general prospect, contributes some segment to the wide circle until a picture of complete and wondrous beauty is perfected. This prospect owes not its beauty to any single prophet or group of prophets, or to the contributions of any single age. The prophecies that reveal it are separated by wide intervals of time, but yet they never contradict each other, but, on the contrary, fit together with marvelous accuracy. All forms of Old Testament literature contribute to the general result. The historical, poetical and prophetic books are all saturated with the Divine ideal, and by it all are welded into one harmonious whole, while co-ordinate with it is brought into view the conflict of the Messianic kingdom with the opposing powers of darkness and the final doom of the ungodly. The brightness of this picture appears all the more glorious from the dark background of sin upon which it is projected. The blessedness of the salvation is more fully revealed by the awful damnation to which sin leads as its inevitable result, save for the grace of God.

An orderly discussion of this branch of the subject demands that we consider

1. *The meaning of the word "Messiah."*

Literally it means an anointed one. It was the custom to anoint persons to office. This was the formal initiatory rite which indicated that the authority and dignity of the office, whatever it might be, was thus placed upon the individual. It was the outward sign of official or functional authority. The ceremony was performed in Israel in inducting persons into the three great offices of authority, prophet, priest and king. The Messiah was there-

fore God's anointed one—he to whom were given the three great offices of authority in the new and final dispensation, in all their fullness and completeness. He is the one great prophet who spoke out of the completeness of his own knowledge of Divine things. Others spoke concerning him, or of the things pertaining to his kingdom, but he who had been with the Father from the beginning took of the things of the Father and revealed them unto us. In him dwelt all the fullness of God. He is the one great High Priest whose offering was efficacious for the cleansing of sin. He is the one great King to whom all authority is committed, and who will reign until all enemies of his kingdom are subdued. He is the Messiah of God, the prophet, priest and king of the dispensation of supreme grace.

2. *The origin and gradual unfolding of the Messianic idea constitutes a subject of interest and importance.*

From the days of the apostles the church of Christ has traced its antecedent preparation to the institution that preceded it called Judaism. It has claimed to be the fulfillment of that which was foreshadowed in the history, type and prophecy of the Old Testament. It has claimed to be the true Israel of God and as such it has appropriated the prophecies and promises pertaining to the spiritual nation, and it has held that the hopes of the fleshly seed are alone to be realized in the universal kingdom established on earth by the true Messiah, Jesus Christ, and his chosen apostles. In the very beginning of the Christian system it pointed back to the Old Dispensation, connecting itself therewith as its logical and predetermined successor. It appealed to notions and ideas widely prevalent concerning a coming Messiah and the establishment of a kingdom, although the nature of both was utterly misunderstood. In fact, it claimed to be the answer to a

general Messianic expectancy that existed not only in Israel, but in a less definite way among other nations. The apostle Peter, in his memorable sermon on the first Pentecost after Christ's resurrection, connected the events then witnessed with the prophecies of the Old Testament, and from this time onward it was the custom of the apostles of Christ in their sermons to identify Jesus Christ as the promised and expected Messiah of the Jews, and his kingdom as the looked-for kingdom of God for which they so patiently waited. That the truth of these claims was strenuously opposed by the ardent Jews of the time is not denied, but it is a remarkable fact that the expectation of a coming Messiah and Messianic kingdom assumed by the apostles was not disputed. This proves beyond question that such expectation existed and that it was deep and earnest. This wonderful expectancy, which was so helpful in the founding of the church, was the product of a long and slow growth. Its beginnings lie far back in the early teachings given to the elect nation, yea, in the very first prophetic utterances delivered to mankind. In type it was seen in the person of the first Adam. Slowly it grew from age to age; clearer and clearer the idea was revealed; more abundant and specific the prophetic utterances became until when the time was ripe for his appearing, there was a deep-seated conviction to which appeal could be made and with which the apostles ever sought to connect the Jesus of Nazareth whom they preached. The largeness of this Messianic conception among the Jews, at least from a theoretical standpoint, is very wonderful. Imagine the boundaries of Israel so extended as to embrace all men; a King reigning in righteousness over this universal humanity, ransomed and redeemed, all moral defect removed, all discord and strife banished, and the white-robed angel of peace holding in fond embrace a re-

generated world, rejoicing in the common fatherhood of God—imagine all this, and the blessedness of the Messianic ideal begins to appear.

In no passage of Scripture is the largeness and beatific character of the Messianic hope more clearly revealed than in Isa. xi. 1-9: "And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and his delight shall be in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the basilisk's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Cold indeed must be the heart that does not kindle with enthusiasm at such a prospect. Well might angelic choir celebrate the advent of the expected Messiah, the world's Redeemer, in the rapturous song, "Glory to God in the highest, and on earth peace among men in whom he is well pleased."

3. *The completeness of the Messianic ideal is clearly seen by a consideration of the various phases of the Messianic character and life as revealed in the Old Testament prophecies, and which exerted such a formative power in its development.*

(1) First of all the Messiah is prophetically revealed as prophet. Here we come in contact with man's first fundamental want. In this function he satisfies a vital need. Ignorance has been the blighting curse of our common humanity and the fruitful cause of all our woes. Herein lies the explanation of sin, and consequently its cure lies first of all in instruction. In the beginning God said, "Let there be light," and this word applied in an intellectual, moral and spiritual sense unfolds the secret of God's dealings with man from the beginning onward, and it is declared to be the very essence of the life eternal, for we read, "This is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ." Owing, then, to the primary and most important nature of the function, we may expect it to be very clearly set forth both in prophecy and in its fulfillment. In Isa. xi. 1-3, quoted above, the fundamental qualities of the teacher are forcibly set forth.

In Isa. lxi. 1-3 we read: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might

be glorified." Jesus applies this passage to himself, and it reveals the function of teacher in its practical exercise and most beneficent results. Isaiah also calls him "*Counsellor*," a term indicative of wisdom and understanding.

The prophetic function of the Messiah is also foretold in Deut. xviii. 18, 19: "I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

As Moses was conspicuous among the prophets of the Old Dispensation, so Christ is pre-eminently the prophet of the New. He boldly claimed for himself the pre-eminence in the exercise of this function. It was freely accorded to him by men of his own time, and it has been gladly acknowledged by all reverent students of his teachings in all the ages that have intervened, even down to the present time; yea, perhaps it never was so willingly and cheerfully conceded as it is to-day, even by the wisest and best of mankind.

(2) The second great office that Christ exercised and that found its full and complete expression in him was that of High Priest. In this function, also, a great fundamental necessity is met and satisfied. This office provides for a vital and continuous want. How shall the chasm, recognized and felt, between man and his Maker be bridged over? Who shall stand as the "daysman" between man and God and lay his hand on both? Who shall appear in the Holy of Holies in the immediate, not in the symbolic presence of God, with an offering efficacious for the cleansing of sin? There was only one of all earth's millions able to perform this duty, Jesus, the Messiah, our great High Priest, and in this capacity he

stands out prominent in the prophetic writings. In Zech. vi. 12, 13 we read: "And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold, the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." Here, in addition to the function just referred to, the other two great offices of authority are clearly indicated, thus showing that the promised Messiah would combine in himself the three great functions through which man's fundamental necessities are met. The Psalmist David also prophetically points out the priestly function of the Messiah (Ps. cx. 4), "The Lord hath sworn, and will not repent, thou art a priest forever after the order of Melchizedek."

In that wonderful fifty-third chapter of Isaiah, Christ is represented in the priestly function of intercessor and also as victim. Verse 12 reads, "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death: and was numbered with the transgressors; yet he bare the sin of many, and made intercession for the transgressors." Truly this is a most gracious function in behalf of sinful man.

As victim he stands out very prominent in this chapter. In verses 4-10 we read: "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way;

and the Lord hath laid on him the iniquity of us all. He was oppressed, yet he humbled himself and opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb; yea, he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living? for the transgression of my people was he stricken. And they made his grave with the wicked, and with the rich in his death: although he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."

No language could be clearer on this point. He was a victim. He was made an offering for sin. On him was laid our iniquities, He was wounded for our transgressions. Whether we can understand the necessity or comprehend the deep underlying philosophy or not, yet here the fact is clearly and unambiguously foretold and the fulfillment in the sufferings and death of Christ was so striking and the agreements so close in all circumstantial details that to doubt the prophetic character of the language is impossible. And yet is it not strange that the priest should also be a victim? If at first sight this seems to be inexplicable, a moment's reflection reveals its entire conformity to the demands of the case as it is presented in the sacred writings. Sin is declared to be a moral malady of such serious and far-reaching consequences that only an infinite sacrifice could make expiation. That this view of sin is correct we can well believe when we look at its awful, withering, blighting effects as seen even in this world. As viewed from this standpoint, we can see

that the consequences may well be eternal and demand, therefore, an infinite sacrifice as a ground of atonement. The apostle, therefore, declares that it was impossible for the blood of bulls and goats to take away sin. All the blood that flowed on Jewish altars never actually took away a single sin. There was a remembrance of sin made again every year. Some victim must be found whose blood would be efficacious. God had such a victim in mind as a part of his eternal purpose. Jesus Christ was the victim. He was the Lamb slain from the foundation of the world. He was the one whose blood would be efficacious for the actual removing of sin, as was typified in the scapegoat on whom symbolically sins were laid to be borne into the land of forgetfulness. Therefore the prophet Jeremiah declares this superlative blessing of the new covenant in the words, "I will forgive their iniquity, and their sin will I remember no more."

(3) As all true exaltation must rest upon the foundation of humility, meekness and patient preparation; as the cross must always precede the crown; so Christ, having been made perfect through suffering, received the crown of dominion and glory. He embodied in himself the third great function of authority, thus fully meeting in his own wonderful personality the three fundamental wants of man—instruction, pardon, government. This office, like the two preceding functions, was abundantly foretold in the Old Testament prophecies, and the fervent descriptions given of the Messianic King and kingdom created such extravagant expectations of glory, power and dominion that the meek and lowly Nazarene was not recognized as the mighty King for whom the Jewish nation longingly waited. This fact Isaiah points out in the fifty-third chapter (referred to), verses 1, 2: "Who hath believed our report? and to whom hath the arm of the

Lord been revealed? For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him." Christ, knowing the nature of their expectations, declared: "The kingdom of God cometh not with observation." And yet because it did not come with pageantry, pomp and display it none the less justified the glowing descriptions of it given by Israel's prophets, and the King more than warrants the picture of surpassing beauty that they painted of him. Mic. v. 2 foretells the birthplace of the Messianic King; "But thou, Bethlehem Ephratah, which art little to be among the thousands of Judah, out of thee shall come forth unto me that is to be ruler in Israel; whose goings forth are from old, from everlasting."

Ps. xxiv. 7-10 tells of his return to heaven and his triumphal entry into the eternal city: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of glory shall come in. Who is the King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates: yea, lift them up, ye everlasting doors: and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory." Ps. cx. 1 tells of his being seated on the throne: "The Lord saith unto my lord, Sit thou at my right hand, until I make thine enemies thy footstool." Jer. xxx. 9 speaks of the service to be rendered him by his willing subjects: "They shall serve the Lord their God, and David their king, whom I will raise up unto them."

Isa. ix. 6, 7 foretells the marvelous endowments of the Messianic King and the eternal nature of his kingdom: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder:

and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with judgment and with righteousness from henceforth even forever. The zeal of the Lord of hosts shall perform this."

Isa. xxxiii. 22 contemplates the King as lawgiver: "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us." The King is also set forth as exercising the functions of judge. Isa. ii. 4 not only presents this phase of his work, but brings before us a soul-thrilling picture of the universal peace that would obtain under his judicial authority: "And he shall judge between the nations, and shall reprove many peoples: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

Isa. xi. 1-4 calls to view his qualifications for the office and the righteous character of his judgments: "And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and his delight shall be in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Isaiah speaks to the same intent in chap. xvi. 15: "And a throne shall be established in mercy,

and one shall sit thereon in truth, in the tent of David; judging, and seeking judgment, and swift to do righteousness."

But perhaps there is no more gracious unfolding of this function than is given in Isa. xlii. 1-4: "Behold my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment in truth. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." Here we behold him approved by Jehovah, upheld by his power and endowed by his spirit, exercising judgment in meekness and mercy with the assurance of ultimate victory.

The New Testament gives abundant emphasis to the legislative and judicial functions of the Messianic King. On the mount of transfiguration the Father declared, "This is my beloved Son, hear ye him." Jesus in the most positive way appropriated to himself the office. Repeating the commands of the Decalogue, he declared his words to be of equal binding authority: "Ye have heard that it was said to them of olden time, Thou shalt not kill, . . . but I say unto you, that every one who is angry with his brother shall be in danger of the judgment." "Ye have heard that it was said, Thou shalt not commit adultery, but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart."

In his commission He said, "Go teach all nations, baptizing them in the name of the Father, Son and Holy Spirit, teaching them to observe all things whatsoever I

have commanded you." "Ye are my friends if ye do whatsoever I command you." "He that heareth these sayings of mine and doeth them, I will liken him unto a wise man that built his house upon a rock." The apostles were equally clear in their teaching on this point. "I charge thee in the sight of God and of Jesus Christ, who shall judge the quick and the dead." "Who shall give account to him that is ready to judge the quick and dead." "One only is the lawgiver and judge, even he who is able to save and to destroy." Much more might be adduced from the language of Christ and his apostles to the same intent, but it is unnecessary. It is perfectly clear that the prophecies concerning the Messianic King in the exercise of the functions of lawgiver and judge were fulfilled in Jesus of Nazareth, which fact was fully recognized by Christ and his apostles.

Another most gracious function of the Messianic King foretold by prophets and recognized and accepted by Christ was that of shepherd. Isaiah says (chap. xl. 10, 11): "Behold, the Lord God will come as a mighty one, and his arm shall rule for him: behold, his reward is with him, and his recompence before him. He shall feed his flock like a shepherd, he shall gather the lambs in his arm, and carry them in his bosom, and shall gently lead those that give suck." What more gracious words could be spoken? Micah also points out this office in chap. v. 4: "And he shall stand, and shall feed his flock in the strength of the Lord, in the majesty of the name of the Lord his God: and they shall abide; for now shall he be great unto the ends of the earth."

This poor, lost, sin-cursed world needs a tender shepherd's care. No function of the Messiah meets a deeper or more pressing want, and it is a most inspiring thing to know that Jesus accepted this most loving service. He

declared, "I am the good shepherd: the good shepherd layeth down his life for the sheep." "I am the good shepherd; and I know mine own, and mine own know me." "Other sheep I have which are not of this fold: them also must I bring, and they shall hear my voice; and they shall become one flock, one shepherd."

The apostles bear testimony on this wise: "Now the God of peace who brought again from the dead the great shepherd of the sheep." "For ye were going astray like sheep; but are now returned unto the shepherd and Bishop of your souls." "And when the chief shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away." The king acting in the capacity of shepherd is certainly a most beneficent doctrine. It is very assuring to know that we have a King who has all power; it is very inspiring to know that he has infinite wisdom; it is most blessed to know that his commands are righteous and his judgments just, but it is inexpressibly comforting to know that he is a gentle, loving shepherd who will lead his sheep into green pastures and bear even the little lambs tenderly in his bosom. His functions of power and authority inspire our confidence, but his function of gentle shepherding wins our love.

(4) There is one other feature of the Messianic life which, although not a separate function co-ordinate with prophet, priest and king, was so characteristic of the Christ life and received such peculiar emphasis in his teaching that it deserves special consideration. In the Messianic prophecies the suffering servant stands out very prominent. Isaiah, in pointing forward to the Messiah, uses the word "servant" as the first term of description, "Behold my servant whom I uphold." In the beginning of the fifty-third chapter, already quoted, his sufferings are especially emphasized, and in the eleventh

verse he says, "By his knowledge shall my righteous servant justify many." In Ps. xxii. 1 we read, "My God, my God, why hast thou forsaken me?" This language was quoted by Jesus on the cross and doubtless was caused by the agony of separation from God when the sins of the world were laid upon him, thus, in accepting this burden, performing for us the greatest possible service. In Zech. xii. 10 we read: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn." This clearly refers to the sufferings of Christ on the cross, and in chap. xiii. 7 he is referred to as the smitten shepherd, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered." This passage was quoted by Jesus and applied to himself. Suffering servant is therefore a very prominent feature of the Messianic life as viewed from the standpoint of prophecy, and it is strikingly prominent from the standpoint of fulfillment.

Christ declared, "I came down from heaven, not to do mine own will, but the will of him who sent me." "I seek not my own will, but the will of him that sent me." The writer of Hebrews declared, "Though he was a Son, yet learned he obedience by the things he suffered." Paul, in Phil. ii. 5-9, said: "Have this mind in you, which was also in Christ Jesus: who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedi-

ent even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name." Jesus taught his disciples that gradation in rank was conditioned on ability to serve, and that the highest place belonged to the servant of all, and he bestows his rewards at last upon the "good and faithful servant." The apostles caught the spirit from their Master, and it was their pride to declare themselves to be the servants of Christ, and they recognized that this duty was performed best in rendering service to men.

But the word "suffering," in this connection, is emphatic. It is the suffering servant that is the efficient, profitable servant. It is the servant who never counts the cost that really enters into the domain of service, otherwise the word is void of meaning. The patriot is the servant of his country, but if his service stops at the point of suffering he never touches the highest duty, but forfeits even the name "patriot." The mother is the servant of her children, but if she stops at the point of suffering she does not really serve, but shows that she is not even a true mother. No man can be a real servant of his fellow-men who stops at the point of suffering. It is suffering that gives to the service its stamp of genuineness and lifts it up and marks it as a sacred, divine thing. Even the highest service of God is marked by suffering. "God so loved the world that he gave his only begotten Son." Christ, therefore, as the highest expression of the divine idea of servant, was the suffering servant, and so he stands out, in prophecy in the Old Testament, and in history in the New.

4. *The Messianic kingdom occupied a large place in the prophetic vision, and constitutes a very necessary part of the Messianic ideal.*

In extent it overleaps all barriers, and embraces the whole world in its purpose. All race and national barriers are swept away, all class lines are broken down. The unit of greatness is the individual soul, all are children of the King. The kingdom potentially extends "from sea to sea and from the river to the ends of the earth," and by faith we see it as an accomplished fact. It is declared that "the earth shall be full of the knowledge of the Lord as the waters cover the sea." The little stone cut out without hands is to become "a great mountain and fill the whole earth." The King, it is declared, "shall not fail nor be discouraged till he have set judgment in the earth, and the isles shall wait for his law." Such is the sweep of the prophetic vision.

The blessings of the kingdom as portrayed in prophecy leave nothing to be desired. All that heart can wish or imagination picture are freely promised. Under the New Covenant there was to be actual remission of sins rather than prospective, as under the Old. There was to be fullness of knowledge and perfect justice and equity. There was to be perfect peace and harmony. The lion and the lamb were to lie down together. All war was to be done away and men were to beat their spears into pruning-hooks. The lowly were to be exalted and the proud brought low, the crooked made straight and the rough smooth, and nothing, it was declared, should hurt or destroy in all God's holy mountain. God's wisdom was to be vindicated, his righteousness justified, his goodness manifested, and his love magnified in the redemption, purification, exaltation and glorification of man through the life, death, resurrection and glorification of Christ and the triumph of his kingdom.

All this is being abundantly fulfilled in the dispensation of Christ. The bright visions disclosed to the

prophets of the Old Dispensation are now becoming actual realities, and Christian faith leaps forward to grasp the final great consummation when the New Jerusalem shall descend from God, having the glory of God, being lighted by his presence; when the nations shall walk in the light of it and bring their glory and honor into it, and when there shall not enter into it anything unclean or that maketh an abomination and a lie, but the redeemed of the Lord in righteousness and true holiness shall dwell securely in his presence.

A summary of the important features of the Messianic ideal may be readily made up from the Messianic passages quoted. There is disclosed to us:

First, a wonderful King: Divine in nature, supernaturally endowed, superhuman, pre-existent, eternal, exercising the three great functions of authority—prophecy, priesthood, royalty—in their highest possible manifestations, yet possessed of the utmost humility, being kind, gentle, loving, the servant of all; in short, combining in himself the widest extremes, reaching up to the highest dignity, authority and power in the universe, and reaching down to the lowest plane of sorrow, suffering and unselfish service.

Second, a wonderful Kingdom: Existent in the mind of God from eternity, foreshadowed in type and symbol through centuries and millenniums, supernatural in character, advancing in extent from the Davidic realm to all the world, overcoming and breaking in pieces all hostile powers, ruling through inward principles and not by outward restrictions, destroying the idea of holy places and sacred buildings by making every place where the human heart goes out toward God a sacred place. Conquering every enemy of man, even destroying death and bringing in everlasting life and joy—in short, a kingdom

that may be described as eternal in duration; universal in extent; offering the blessings of peace to all; giving health and long life here and eternal life beyond; extending to its subjects liberty, intelligence, security and happiness; securing universal purity, righteousness, justice and kindness; showing forth gentleness, helpfulness and faithfulness; exhibiting ever-increasing brightness and splendor; permeated with the spirit of piety and true worship; everywhere and always glorifying God by the perfect service of man for man here, and the full realization of the Divine purpose hereafter; progressively realizing its lofty mission on earth and reaching at last its sublime destiny in the world to come by the final destruction of sin and the reign of everlasting righteousness.

IV. A FEW EXAMPLES OF FULFILLED PREDICTIONS WILL SERVE AS A FITTING CLOSE TO THIS CHAPTER.

To point out all the instances of prophecy fulfilled in the history of Israel and surrounding nations would far transcend the limits of a single chapter, much more a single division of a chapter. A whole volume might well be devoted to such a task. The predictions concerning nations and peoples and cities and individuals are exceedingly numerous and specific. The specifications are not only general, but also very minute and circumstantial, thus precluding the possibility of mere coincidence in fulfillment and placing them entirely beyond the reach of shrewd human forecast based on the law of cause and effect. The predictive prophecies, as we have seen, are of two classes, first, those that relate to the concerns of the fleshly Israel and to the temporal fates and fortunes of nations and peoples in general; second, those that find fulfillment in the spiritual Israel, constituting as it does the embodiment and realization of God's gracious

plans and purposes. It will be entirely sufficient for our general purpose to cite a few examples of fulfilled predictions showing the specific details of the predictions and the very complete agreement of the fulfillment, thus demonstrating beyond the possibility of a doubt the superhuman character of the prediction and consequently showing the inspirational factor in the Scriptures.

This is pre-eminently an age of research and investigation. The foundations of everything are being carefully examined. All doctrines and theories are being cast aside if not supported by clearly ascertained facts. Nothing is so sacred as to escape the assaults of modern criticism. It is no longer a question of what did the fathers believe, what have great men held and taught, but what are the actual facts and what do they justify us in believing. That this is so need give us no alarm. The world has never been saved by error, no matter how sacred it may appear to have been, and truth has never suffered at the hands of honest investigation. If its foundations are sure, no opposition can overthrow it. There never was a time better adapted to the investigation of the claims on which the Bible rests than the present. There never was a time when mere authority and tradition had as little, and facts had as much, weight as at the present time. Is the Bible God's voice to man? Can its claims be demonstrated? We unhesitatingly give an affirmative answer to these questions, and we introduce the following instances of fulfilled predictions as a small fraction of the overwhelming proof of like character that might be adduced:

1. *The prophecies uttered against Nineveh furnish a clear and striking example of fulfilled predictions.*

We will, for the sake of clearness and conciseness, make the following divisions:

(a) *Who prophesied:* (1) Nahum, who wrote after the deportation of the ten tribes while the Assyrian power was still unbroken. He wrote, according to some authorities, from 742-712 B. C. The latest date that is claimed for him by even rationalistic writers is 667-680 B. C. Nineveh was not destroyed until about 625 B. C., or possibly a little later, thus making the date of the prophecy full fifty years before the events occurred and possibly as much as one hundred years. (2) Zephaniah, who prophesied in the reign of Josiah not later than 640-630 B. C., and consequently some years before the destruction of Nineveh. (3) Isaiah, a prophet of Judah who prophesied during a period of fifty or sixty years, beginning, as stated in a previous lecture, fully 150 years before the captivity. He predicted the destruction of Assyria (chapters x. and xiv.), although not mentioning Nineveh, the capital.

In the predictions of these prophets there is an illustration of the principle that there is complete unity and agreement in the prophecies. Isaiah foretold the overthrow of Assyria. Nahum foretold the destruction of Nineveh, the capital. Years rolled by, but the overthrow foretold did not come to pass. There was no sign of fulfillment discoverable. Then Zephaniah came forward and risked his reputation by predicting the same thing.

(b) *Against whom the prophecies were delivered:* Nineveh, the capital of Assyria, one of the greatest cities the world has ever seen. Diodorus Siculus states that its circuit was 480 furlongs, or about sixty miles. Its walls were 100 feet high and so broad that three chariots could drive abreast on the top. It had 1,500 towers scattered at intervals along the walls, each 200 feet high. No city

in the world to-day is comparable in size or strength. Making due allowance for exaggerations growing out of uncertain tradition, it was doubtless a very wonderful city. There was no human probability that it would be taken and destroyed. Physically, its people are described as strong, and indifferent to suffering, and they, it is said, possessed great courage. In them the brute part of man's nature was wonderfully developed. In character they are described as very wicked and violent, exalting themselves and taking delight in oppression and wrong. Sennacherib was a mighty conqueror, having taken in one expedition seventy-nine strong cities and 820 small towns, carrying away captive multiplied thousands of prisoners who were employed in constructing the buildings and walls of his wonderful capital.

(c) *The prophecies uttered:* (1) Nah. i. 8-10: "The burden of Nineveh. The book of the vision of Nahum the Elkoshite. . . . But with an overrunning flood he will make a full end of the place thereof, and will pursue his enemies into darkness. What do ye imagine against the Lord? he will make a full end: affliction shall not rise up the second time. For though they be like tangled thorns, and be drenched as it were in their drink, they shall be devoured utterly as dry stubble."

(2) Nah. ii. 6-10: "The gates of the rivers are opened, and the palace is dissolved. And Huzzab is uncovered, she is carried away, and her handmaids mourn as with the voice of doves, tabering upon their breasts. But Nineveh hath been from of old like a pool of water: yet they flee away; stand, stand, they cry; but none looketh back. Take ye the spoil of silver, take the spoil of gold: for there is none end of the store, the glory of all pleasant furniture. She is empty, and void, and waste: and the heart melteth,

and the knees smite together, and anguish is in all loins, and the faces of them all are waxed pale."

(3) Nah. iii. 1-7: "Woe to the bloody city! it is all full of lies and rapine; the prey departeth not. The noise of the whip, and the noise of the rattling of wheels; and prancing horses, and jumping chariots; the horseman mounting, and the flashing sword, and the glittering spear; and a multitude of slain, and a great heap of carcases: and there is none end of the corpses; they stumble upon their corpses: because of the multitude of the whoredoms of the well favoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts. Behold, I am against thee, saith the Lord of hosts, and I will discover thy skirts upon thy face; and I will shew the nations thy nakedness, and the kingdoms thy shame. And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock. And it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee?"

(4) Nah. iii. 13-15: "Behold, thy people in the midst of thee are women; the gates of thy land are set wide open unto thine enemies: the fire hath devoured thy bars. Draw thee water for the siege, strengthen thy fortresses: go into the clay, and tread the mortar, make strong the brickkiln. There shall the fire devour thee; the sword shall cut thee off, it shall devour thee like the cankerworm: make thyself many as the cankerworm, make thyself many as the locust."

(5) Nah. iii. 18, 19: "Thy shepherds slumber, O king of Assyria: thy worthies are at rest: thy people are scattered upon the mountains, and there is none to gather them. There is no assuaging of thy hurt; thy wound is grievous: all that hear the bruit of thee clap the hands

over thee; for upon whom hath not thy wickedness passed continually?"

(6) Zeph. ii. 13-15: "And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like the wilderness. And herds shall lie down in the midst of her, all the beasts of the nations: both the pelican and the porcupine shall lodge in the chapiters thereof: their voice shall sing in the windows; desolation shall be in the thresholds: for he hath laid bare the cedar work. This is the joyous city that dwelt carelessly, that said in her heart, I am [this is the title applied to God], and there is none else beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, and wag his hand."

(d) *The specifications embraced in the prophecies quoted are numerous; we select the following:* (1) The destruction will be complete. (2) The overflow will take place while the people are drunk. (3) The destruction will be accomplished, in part at least, by the agency of water. (4) Fire will also have a part in the overthrow. (5) Much spoil shall be found. (6) The palace shall be destroyed. (7) The destruction will be final and there shall be no rebuilding of the city. The wound shall not be healed. (8) The very site shall not be known, at least for a time. Other specifications can be singled out and shown to have been fulfilled, but these are sufficient.

(e) *The fulfillments of the specifications are very complete.** (1) As to the completeness of the overthrow there is abundant testimony, as the following quotations will

*For the testimony here introduced see Smith's Bible Dictionary, Schaff-Herzog's Encyclopædia, Fausset's Bible Cyclopædia, Kitto's Cyclopædia of Biblical Literature, Hastings' "Infidel Testimony Concerning the Truth of the Bible."

show: "The mounds (ruins of Nineveh) show neither bricks, stones nor other materials of building; but are in many places overgrown with grass" (*Buckingham's Travels in Mesopotamia*, vol. ii., p. 49). "Eastward of the Tigris, at the end of the bridge of Mesul, the great Nineveh had been erected; the city and even the ruins had long since disappeared" (*Gibbon's Hist.*, vol. viii., pp. 250, 251). "Where are those ramparts of Nineveh?" also "The name Nineveh seems to be threatened with the same oblivion that has overtaken its greatness" (*Volney's Ruins*, chaps. 2 and 4).

Xenophon describes the ruins of Nineveh; Alexander marched over its ruins. Lucian, two centuries after Christ, declared that Nineveh had perished and that no trace was left to tell where it was. Gibbon says that the emperor Heraclius defeated the Persians on the vacant site of Nineveh. John Cartwright visited the ruins in the sixteenth century and said it was nothing else than a sepulchre of herself. Recent researches in the Orient have discovered these ruins, and the secrets are in some degree being unearthed.

From these quotations we gather that the overthrow was so complete that gradually the very site was lost and remained unknown for ages.

(2) Bearing on the second specification we introduce the testimony of Diodorus, who lived in the first century before Christ. He traveled extensively and gathered material for a universal history. He says that the King of Assyria marched against the combined forces of Babylon and Media and defeated them in three successive battles. Flushed with victory, they gave themselves over to drunkenness. The final assault was made during a drinking bout of king and courtiers.

(3) The testimony as to the fulfillment of the third specification is very clear. Diodorus says that there was an old tradition that the city could not be taken until the river became its enemy. In the third year of the siege the river, swollen by a flood, overflowed a part of the city and threw down a section of the wall, through which the enemy entered. Another account states that there was a floodgate at the northwest angle of the city which was swept away, and the water, pouring into the city, dissolved the palace foundation of sun-dried bricks, thus agreeing accurately with Nahum's statement, "The gates of the rivers are opened and the palace is dissolved." This was a most unlikely thing to predict. For centuries the city had stood uninjured by flood, yet the prophet boldly declares this unlikely thing, and behold it comes to pass.

(4) The fourth specification, concerning the agency of fire in the destruction, is also verified. Recent excavations show that Nineveh was destroyed, in part at least, by fire. Calcined alabaster, charred wood, colossal statues split with heat, are found. Thus, after the lapse of twenty-five hundred years, witnesses arise testifying to the truth of Bible prophecy. The gate in the northern wall was destroyed by fire, and most of the edifices discovered had been destroyed in the same way.

(5) Concerning the fifth specification Diodorus says that Arbaces, one of the conquerors, carried away many talents of gold and silver, and history also records the fact that large treasures were carried to Babylon and Agbatana, the capital of Media. The statement is also made that the treasures accumulated by many kings were rifled.

(6) Concerning the destruction of the palace, history says that Saracus, the last king, Esarhaddon's grandson, when he heard that the wall was thrown down imagined

that the ancient tradition was now accomplished, the river having become an enemy, and, casting aside all hope of safety, built a large funeral pyre in the palace, and, together with his family and valuables, was consumed by fire.

(7) The seventh specification is certainly very bold and risky from the purely human standpoint. It were a very unlikely thing that such a city would remain in ruins, even if destroyed. It was apparently needed for purposes of commerce with the north. It was on the main thoroughfare northward; the route farther east was far more difficult and less used. Naturally in a spot so favored there would spring up another city, but Nahum boldly declared its overthrow and perpetual desolation, and it came literally to pass as he had spoken. The people were scattered as he said, never to return, and the wound was never healed.

(8) Concerning the eighth specification it may be said that its truth is amply attested. Kitto says Strabo represents it as lying waste. Tacitus refers to a fort on the site which was probably a small fortification erected out of the ruins for predatory purposes. Ancient Greek writers long before Christ speak of it as a place long desolate. Gradually the very spot was lost and remained so for many ages.

In the fate of this great city, whose doom was so clearly depicted by the prophets of Jehovah, a great lesson is found which should not be overlooked. No amount of material strength and grandeur can guarantee safety and stability in the face of great sin and wickedness. Nineveh, the proud, haughty city, exalted herself against the Lord of hosts. In her wanton cruelty she set no bounds to her excesses. The king put out the eyes of his captives and dragged them through the streets

by a hook inserted in the lip. He defied Jehovah and blasphemously compared him to the local deities of the country. No wickedness was too great; no riotous excess too extreme. Plutarch says Sardanapalus directed a statue to be erected after his death representing him as a dancer, with the motto inscribed upon it, "Eat, drink, enjoy lust; . . . the rest is nothing." God sent Jonah to warn the wicked city, but the repentance was only temporary. Finally the cup of iniquity was full, the awful doom was pronounced, and the destruction came swift and sure. So it must and will ever be. The nation that exalts itself against God and despises the rights of men will finally perish. Such is the lesson of universal history. Righteousness is the only foundation of stable national life.

The examples of fulfilled prophecies in the history of ancient nations and peoples are numerous and striking. Many interesting cases might be cited, but one additional instance must suffice.

2. *The fall of Babylon, the great and powerful city whose name has become the synonym for corruption and wickedness, furnishes a very striking example of the detailed fulfillment of the predictions uttered against it.*

(a) *Who prophesied:* (1) Isaiah, who foretold the destruction of Babylon 170 years or more before it occurred. At the time when the prophecy was uttered there were no outward indications of the awful doom predicted. Nineveh was then at the meridian of its glory, and Babylon was the flourishing capital of Babylonia, a province under the government of the mighty Assyrian Empire.

(2) Jeremiah, who stands among the Hebrew prophets a majestic and pathetic figure, prophesied of the overthrow of Babylon about fifty years before the event occurred. The seat of empire had been transferred to Babylon fully

fifty years before the prophecies were uttered, and the strength and power of the city had been continually in the ascendency, with no sign of abatement.

(b) *Against whom the prophecies were uttered:* Babylon, the great and mighty city that was and has never ceased to be the wonder of the world. It was built on both sides of the river Euphrates, covering an area according to conservative estimates of 100 square miles. This immense area was surrounded by walls varying in height, according to different authorities, from seventy-five to 300 feet and the width varying from thirty to eighty-five feet. The wall, according to Ctesias, was strengthened by 250 towers, and according to Herodotus it was pierced by 100 gates of brass. Its magnificent buildings, royal residences and hanging gardens and other gigantic improvements made it the most wonderful city of the world, and perhaps its like has never been witnessed. No more improbable thing could have been uttered than the predictions of Isaiah and Jeremiah. For many years after the prophecies were uttered the strength and glory of the city continued to increase. It seemed that the predictions must surely fail. More than one hundred years had passed since Isaiah had spoken, and the fulfillment seemed even more unlikely than when the prediction was made. Then Jeremiah comes forward at this most unlikely moment and joins his voice with that of Isaiah. Fifty years more pass by and the haughty, cruel city seems to enjoy increasing prosperity, but God had spoken through the mouths of his holy prophets, and the doom, though apparently delayed, was sure.

(c) *We turn next to a consideration of the prophecies:* In the thirteenth and fourteenth chapters of Isaiah and in the fiftieth and fifty-first chapters of Jeremiah the overthrow of Babylon is graphically foretold. (These chapters

should be read in this connection.) We note the following specifications and fulfillments: *

(1) Babylon shall become heaps (Jer. l. 26): "Come against her from the utmost border, open her storehouses: cast her up as heaps, and destroy her utterly: let nothing of her be left."

Fulfillment: Babylon has become "a vast succession of mounds," "a great mass of ruined heaps," "uneven heaps of various sizes. The larger ruins have the appearance of irregular and misshapen hills; the lesser form a succession of little hillocks" (*Keppel, Porter, Rich, Mignan, etc.*). "In seeking for bricks, the workmen pierce into the mound in every direction, hollowing out deep ravines and pits, and throwing up the rubbish in heaps on the surface" (*Rich's Memoir*, p. 22).

(2) She shall be utterly destroyed: nothing will be left (*Ib.*).

Fulfillment: "From the excavations in every possible shape and direction, the regular lines of the original ruins have been so broken that nothing but confusion is seen to exist" (*Sir R. K. Porter's Travels*, Vol. ii., p. 338). "Vast heaps constitute all that now remains of ancient Babylon" (*Keppel's Narrative*, Vol. i., p. 196). Some of the heaps are "completely exhausted of all building materials; and nothing is now left but heaps of earth and fragments of brick" (*Mignan's Travels*, pp. 199, 200; *Porter's Travels*, 337, 356, etc.).

(3) It shall never be inhabited, but shall remain desolate and forsaken. Jer. l. 13: "Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly

*The following specifications and fulfillments have been collected by H. L. Hastings, and I have taken them from his pamphlet entitled "The Witness of Skeptics to the Truth of the Bible," varying the arrangement somewhat to suit my purpose.

desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues." Isa. xlvii. 5: "Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called The lady of kingdoms." Jer. l. 40: "As when God overthrew Sodom and Gomorrah and the neighbour cities thereof, saith the Lord; so shall no man dwell there, neither shall any son of man sojourn therein."

Fulfillment: "I am perfectly incapable of conveying an adequate idea," says Captain Mignan, "of the dreary, lonely nakedness that appeared before me" (p. 116). "A silent and sublime solitude, a silence as profound as the grave" (*Porter's Travels*, vol. ii., pp. 294, 407). "Babylon, the tenantless and desolate metropolis" (*Mignan's Travels*, p. 234). "The eye wandered over a barren desert in which the ruins were nearly the only indication that it had been inhabited" (*Keppel*, p. 196). "Ruins composed, like those of Babylon, of heaps of rubbish impregnated with niter, can not be cultivated" (*Rich's Memoirs*, p. 16). "The decomposing materials of a Babylonian structure doom the earth on which they perish to a lasting sterility" (*Sir R. K. Porter's Travels*, vol. ii., p. 391). "In the sixteenth century there was not a house to be seen at Babylon" (*Ray's Collection of Travels, Rawolf*, p. 174). "In the nineteenth it is still 'desolate and tenantless'" (*Mignan*, p. 284).

(4) It shall become pools of water: the sea shall come upon it. Isa. xiv. 23: "I will also make it a possession for the porcupine, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts." Jer. li. 42: "The sea is come up upon Babylon: she is covered with the multitude of the waves thereof."

Fulfillment: "The ground is sometimes covered with pools of water in the hollows." "The plain is covered at intervals with small pools of water" (*Buckingham's Trav-*

els in *Mesopotamia*, vol. ii., p. 296: *Porter, Keppel*, etc.). "For the space of two months throughout the year, the ruins of Babylon are inundated by the annual overflowing of the Euphrates" (*Rich's Memoir*, p. 13).

(5) The nomadic tribes shall not pitch their tents there, nor shall shepherds make their folds there. Isa. xiii. 20: "It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall shepherds make their flocks to lie down there."

Fulfillment: "I saw the sun sink behind the Mujelibah," says Captain Mignan, "and obeyed with infinite regret the summons of my guides" (Arabs completely armed). He "could not persuade them to remain longer, from the apprehension of evil spirits. It is impossible to eradicate this idea from the minds of these people" (*Travels*, pp. 2, 198, 201, 235; *Buckingham*, etc.). "All the people of the country assert that it is extremely dangerous to approach this mound after nightfall, on account of the multitude of evil spirits by which it is haunted" (*Rich's Memoir*, p. 27). "By this superstitious belief they are prevented from pitching a tent by night, or making a fold."

(6) Wild beasts shall lie there. Their houses shall be full of doleful creatures. Ostriches (old version, "owls") shall dwell there. Satyrs (goats) shall dance there. Isa. xiii. 21: "But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and ostriches shall dwell there, and satyrs shall dance there."

Fulfillment: There are dens of wild beasts in various parts" (*Rich's Memoir*, p. 30; *Porter, Keppel, Buckingham*, etc.). These dens or caverns "are the retreat of jackals, hyenas and other noxious animals." "The 'strong odure' or 'loathsome smell' which issues from most of them is sufficient warning not to proceed into the den" (*Kep-*

pel's Narrative, p. 179, 180; *Porter's Travels*, vol. ii., p. 342, etc.). "In the most of the cavities are numbers of bats and owls." "Thousands of bats and owls have filled many of these cavities" (*Rich's Memoir*, p. 30; *Mignan's Travels*, p. 167). "The caves" and "their entrances are strewn with bones of sheep and goats" (*Mignan*, p. 167; *Porter*, vol. ii., p. 342).

(7) Wolves shall cry in the desolate homes and jackals (old version, "dragons") in their palaces. Isa. xiii. 22: "And wolves shall cry in their castles, and jackals in the pleasant palaces; and her time is near to come, and her days shall not be prolonged."

Fulfillment: "We had no doubt," says Major Keppel, "as to the savage nature of the inhabitants. Wild beasts are numerous at the Mujelibie," one of the largest of the heaps, supposed to have been the palace. "Venomous reptiles are very numerous throughout the ruins" (*Mignan's Travels*, p. 168).

(8) Vegetation shall cease to flourish. Agriculture shall be abandoned. Jer. l. 16: "Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land."

Fulfillment: "On this part of the plain, both where traces of buildings were left and where none had stood, all seemed equally naked of vegetation" (*Porter's Travels*, vol. ii., p. 392). "The eye wandered over a barren desert, in which the ruins were nearly the only indication that it had ever been inhabited" (*Keppel's Narrative*, p. 196).

(9) The whole country shall become desolate and no man shall pass thereby. Jer. li. 43: "Her cities are become a desolation, a dry land, and a desert, a land wherein no man dwelleth, neither doth any son of man pass thereby."

Fulfillment: "After the subsiding of the waters, even the low heaps become again 'sunburned ruins,' and the site of Babylon, like that of the other cities of Chaldea, is 'a dry waste,' 'a parched and burning plain'" (*Buckingham's Travels*, vol. ii., pp. 302, 305; *Keppel*, i., 196). "A more complete picture of desolation could not well be imagined" (*Keppel's Narrative*, p. 196; *Sir R. K. Porter's Travels*, vol. ii., p. 392). "So as to render many parts of them inaccessible by converting the valleys into morasses" (*Rich's Memoir*, p. 13; *S. R. K. Porter, Buckingham*, etc.).

(10) The great temple of Belus (Bel) shall be brought down and confounded. It shall be made a burnt mountain. Her images and idols shall be broken in pieces. Isa. xlv. 1: "Bel boweth down, Nebo stoopeth; their idols are upon the beasts, and upon the cattle: the things that ye carried about are made a load, a burden to the weary beast." Jer. li. 25: "Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain."

Fulfillment: The loftiest temple ever built is nothing now but the highest heap in Babylon, bowed down to little more than the third part of its original height. "The whole mound is a ruin" (*Rich*, p. 37). "The whole summit and sides of this mountainous ruin are furrowed by the weather and by human violence into deep hollows and channels" (*Mignan's Travels*, p. 210; *Porter, Rich*, etc.). "The Birs Nimrod presents the appearance of a circular hill" (*Rich's Memoir*, p. 35). "It is strewed over with petrified and vitrified substances" (*Mignan's Travels*, p. 10). "On the summit are immense fragments of brick-work, of no determinate figure, tumbled together" (confounded), "and converted into solid vitrified masses" (*Rich's Memoir*, p. 36). "The change exhibited is one which is only accountable

from their having been exposed to the fiercest fire, or rather scathed by lightning" (*Mignan's Travels*, p. 208). They are "completely molten," and "ring like glass" (*Keppel*, p. 194; *Sir R. K. Porter's Travels*, vol. ii., pp. 308, 326). "Engraved marbles, idols of clay," "small figures of brass and copper," "bronze figures of men and animals are found among the ruins" (*Rennell's Geography of Herodotus*, p. 368; *Rich, Porter, Mignan*).

(11) Every structure shall be cast down from its foundations. (Jer. li. 25.) See above.

Fulfillment: "Throughout the whole of these awful testimonies of the fire (whatever fire it was!), which doubtless hurled them down from their original elevation, the regular lines of cement are visible" (*Sir R. K. Porter's Travels*, vol. ii., p. 312).

(12) The materials of the buildings shall be so completely destroyed as to be unfit for use. Jer. li. 26: "And they shall not take of thee a stone for a corner, nor a stone for foundation; but thou shalt be desolate forever, saith the Lord."

Fulfillment: "The vitrified masses" are unfit for use; and the bricks in other parts of the ruinous heap "can not be detached whole." It can not, therefore, be rebuilt (*Mignan's Travels*, p. 206; *Porter, Rich, Buckingham*, etc.)

(13) The palace (Merodach) shall be destroyed. Jer. l. 2: "Declare ye among the nations and publish, and set up a standard; publish and conceal not: say, Babylon is taken, Bel is put to shame, Merodach is dismayed; her images are put to shame, her idols are dismayed."

Fulfillment: "The Mujelibie is a mass of confusion, none of its members being distinguishable" (*Buckingham's Travels*, vol. ii., p. 273). "On the southeast it is cloven into a deep furrow from top to bottom" (*Mignan*, p. 166).

(14) The ruins shall be infested with worms. Isa. xiv. 11: "Thy pomp is brought down to hell, and the noise of thy viols: the worm is spread under thee, and worms cover thee."

Fulfillment: "The base is greatly injured by time and the elements" (*Mignan's Travels*, p. 172). "The summit is covered with heaps of rubbish" (*Rich's Memoir*, p. 29). "The mound was full of large holes, strewed with the carcasses and skeletons of animals recently killed" (*Keppel's Narrative*, p. 179). "In the warm climate of Chaldea, wherever these are strewed, worms can not be wanting."

(15) The ruins shall be dug up! Isa. xiv. 19: "But thou art cast forth away from thy sepulchre like an abominable branch, clothed with the slain, that are thrust through with the sword, that go down to the stones of the pit; as a carcase trodden under foot."

Fulfillment: "Several deep excavations have been made in different places" (*Sir R. K. Porter's Travels*, vol. ii., p. 442). After being brought down to the grave, it is cast out of it again, for "many of the excavations have been dug by the rapacity of the Turks, tearing up its bowels in search of hidden treasures" (*Ib.*). Several of the large holes, whereof it is full, "penetrate very far into the body of the structure" (*Ib.*, p. 342; *Keppel's Narrative*, p. 179; *Mignan's Travels*, p. 171, etc.).

(16) The ruins shall be trodden under the feet of men. (Isa. xiv. 19.) See above.

Fulfillment: "The Mujelibie rises in a steep ascent, over which the passengers can only go up by the winding paths worn by frequent visits to the ruined edifice" (*Buckingham's Travels*, p. 258). From the least to the greatest of the heaps, they are all trodden on. "The ruins of Babylon are trodden under foot of men" (*Volney's Ruins*, chap. iv.).

(17) Her walls shall be completely destroyed. Jer. li. 58: "Thus saith the Lord of hosts, The broad walls of Babylon shall be utterly overthrown, and her high gates shall be burned with fire; and the peoples shall labor for vanity, and the nations for the fire; and they shall be weary."

Fulfillment: "Where are the walls of Babylon?" asks Volney (*Ruins*, chap. ii.). "In common with other travelers," says Major Keppel, "we totally failed in discovering any trace of the city walls" (*Keppel's Narrative*, vol. i., p. 175; *Bombay Literary Transactions*, *Captain Frederick on the Ruins of Babylon*, vol. i., pp. 130, 131; *Rich's Memoir*, pp. 43, 44).

(18) The ruin shall be so complete as to cause astonishment. Jer. l. 13: "Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues." Jer. li. 37: "And Babylon shall become heaps, a dwelling-place for jackals, an astonishment, and an hissing, without inhabitant."

Fulfillment: "I can not portray," says Captain Mignan, "the overpowering sensation of reverential awe that possessed my mind while contemplating the extent and magnitude of ruin and devastation on every side" (*Mignan's Travels*, p. 117; *Sir R. K. Porter*, *Rich*, etc.).

(19) The Lord declares that everything he has spoken against Babylon shall be fulfilled. Isa. xlviii. 14: "Assemble yourselves, all ye, and hear; which among them hath declared these things? The Lord hath loved him: he shall perform his pleasure on Babylon, and his arm shall be on the Chaldeans." Jer. li. 29: "And the land trembleth and is in pain: for the purposes of the Lord against Babylon do stand, to make the land of Babylon a desolation, without inhabitant." Jer. xxv. 13: "And I will bring upon that land all my words which I have pronounced against it, even

all that is written in this book, which Jeremiah hath prophesied against all the nations."

Fulfillment: "It was impossible to behold this scene, and not to be reminded of how exactly the predictions of Isaiah and Jeremiah have been fulfilled, even in the appearance Babylon was doomed to present: that she should never be inhabited; that the Arabian should not pitch his tent there; that she should become heaps; that her cities should be a desolation, a dry land, and a wilderness!" (*Keppel's Narrative*, p. 197; *Rich, Porter, Mignan, Buckingham*, etc.).

The two foregoing examples have been introduced to show not only the minuteness of the specifications, but also the close fulfillment of the predictions. Many more equally striking examples might be given, but these are amply sufficient for our purpose. The predictions are not uttered in broad, general terms, in a manner that might be the result of wise forecast, but in circumstantial detail that utterly precludes such an assumption, and the fulfillments are so exact as to be startling. How any one can read these wonderfully minute prophetic specifications and the testimony of competent and credible witnesses as to their complete fulfillment, and still doubt the supernatural origin of the prophecies, passes comprehension. The exact fulfillments that have been traced are numbered by the hundred, and the testimony of skeptics such as Volney and Gibbon constitute no unimportant part in the evidence of fulfillment that has been adduced. The apostle Peter gives the only rational explanation of this whole matter. "No prophecy ever came by the will of man: but men spoke from God, being moved by the Holy Ghost." This is the only plausible answer. This alone is adequate and satisfactory, and satisfies the demands of reason and common sense.

The believer may rest secure in his confidence. The bulwarks of his faith are impregnable. Its foundations are as firm as the adamantine rocks. If honest skeptics would acquaint themselves with the overwhelming evidences that support the Christian faith, they would strike their colors and surrender to the great Captain who never yet has lost a battle and who is destined at last to wield the scepter over a conquered but redeemed world. If timid Christians would familiarize themselves with the real strength of the Christian Gibraltar, all doubts would vanish, and they would rejoice in a confidence that could not be shaken, and be able to say with the apostle Paul, "I know him whom I have believed, and am persuaded that he is able to guard that which I have committed unto him against that day."

LECTURE VIII.

HEBREW PROPHECY: ITS POETIC FORM

INTRODUCTION.

It might be thought, if revelation is essential, that the vital thing is the truth revealed and that the form in which it is presented is unimportant. Why did not God content himself with the barest and most unadorned statement of the truths he wished to reveal? Would not this have answered every purpose? Why is not the whole revelation of God given in plain, unembellished prose? That he has not done so is perhaps a sufficient justification of the divine method, but a study of the poetic form in which much of the revelation is couched will enable us to understand the deep wisdom displayed by the Father in speaking to his children. We will see there is abundant reason for the beautiful poetic form that the divine communication takes on in various parts of the Bible, and we will have a higher appreciation of the volume on this account.

I invite your attention to

I. POETRY IN GENERAL: ITS NATURE AND FORMS.**1. *Poetic composition is fully justified by its effects.***

Everything good may be classed as either useful or beautiful.

The useful consists in those things that are absolutely essential to human existence; that is to say, those things that tend to improve human condition, either physical, intellectual or spiritual.

The beautiful consists in a class of objects of sense or thought which awaken in us certain pleasurable emotions,

but which to the superficial observer seem to bear no necessary relation to the great questions of human condition or progress. To many it would seem that they might be entirely dispensed with without vitally or seriously affecting the great issues of life. When men are to be clothed and fed, the lily or the rose seems to possess but little value. Would the world's progress be seriously affected if there were no blossom, or song of bird, or rainbow tints upon the sky? Some give an affirmative and some a negative answer.

The weakness and folly of utilitarianism is manifest to the thoughtful observer. The utilitarian philosopher finds no place in either theory or practice for the ornamental or beautiful. In architecture he would adhere to the strictly useful. He demands that all ornamentation shall be eschewed. The fine arts have no place in his scheme of life. Natural ornamentation—the cultivation of trees, flowers and shrubbery—he considers a waste of time and an evidence of weakness. So, too, in literature he would have everything severely plain. No figures of speech, no rhetorical flourishes of any kind, would he permit.

There is a radical defect, a fundamental error, running through this so-called utilitarian philosophy which consists in drawing a dividing line between the useful and the beautiful as if each belonged to a world distinct and separate from the other and in no way related. Such a process proceeds from a misunderstanding of man. It disregards the æsthetic nature. It gives him, in this respect, no higher place than it gives to the horse. Its falsity is also shown by the fact that it stands in opposition to the divine method of working. God has joined the useful and beautiful in divorceless union. We can conceive of apples growing without leaves or blossoms; of corn on stiff stalks without blade or tassel. But God has otherwise ordained. He unites the useful and beautiful. God's prose and poetry

in the natural world are intimately blended and each is necessary to the other.

In human life and activity we should act on the hint that God has given us in nature and not divorce what God has joined together. Out of this principle important lessons come.

First, as to personal attire. Neatness in dress is a duty. This is not pride. It is good taste, good breeding, good sense. Carelessness as to personal appearance is a great weakness. It indicates a radical defect in one's education.

Second, as to manners and bearing. No man has a right to act the boor. Conduct and actions have an æsthetic quality. Some actions are beautiful and some are deformed and ugly. Some seem to be purely poetic—utterly lacking in the element of utility, but which, nevertheless, are very useful. Mary, when she broke her box of spikenard and poured it on the Saviour's feet, did a beautiful and useful thing. The bouquet laid upon the coffin lid is a beautiful act. Is it not useful? The beauty of an act is sometimes of highest utility. If a man has a sense of the beautiful it must be met and satisfied, or he is defrauded and injured. Therefore the beautiful has a utility all its own.

These facts stand as a sufficient justification for the poetic element in life, whether in the field of thought or action.

2. *That poetry is the oldest form of literature extant is a significant fact.*

Various reasons may be assigned for this. Some say it is because men feel before they think. This they claim accounts for its priority in time. That poetry is the language of feeling no one will deny, but this assumes that true poetry can antedate thought. Can feeling divorced from thought give true poetry? Feeling expressed in rhythmic numbers is not necessarily poetry. True poetry is the pro-

foundest thought. Men may feel before they think, but they must think before they can produce true poetry. Eminent authorities agree in declaring that feeling is not the only essential thing in poetry. Isidore said: "Among the Greeks as among the Latins, metrical compositions were more ancient than prose. Every kind and species of knowledge was first contained in poetry. It was long before prose flourished." This points to a necessary thought element in poetry. Hermippus said: "The laws of Charondas were sung at banquets in Athens." This also indicates a thought element of profound character. Other quotations might be made were it necessary, but this point is not disputed.

May it not be true that poetry is the oldest extant literature because it is the oldest composition that men have taken pains to preserve? There may have been still older literature which was not preserved, though this is quite unlikely. There is something very pleasing in the poetic form. Herzog says: "There are people who have never exercised nor even learned the art of writing, yet have always sung." However this may be, it is nevertheless an interesting fact that the oldest writings are in poetic form.

3. *We are next to seek for the necessary elements and characteristics of true poetry—to ask what its essential factors are.*

There is a formal element that is essential which naturally comes first. Poetry is necessarily artificial. The external form is important, and some argue that form is the only essential element because a poem can be destroyed by changing the form of expression to prose, but this is not conclusive. Prose can not be changed to poetry by a mere trick in words and syllables. Form may be essential, but it is not the only essential thing. This is a very superficial view of the case.

There is a thought element in poetry that is necessary and without which there can be no true poetry. There are poetic ideas, poetic forms of thought, that are fundamentally necessary. The true poem consists of poetic ideas clothed in appropriate poetic forms. The two factors must unite or there is no real poetry. Some so-called poems are void of poetic idea; others are wanting in true poetic form; neither are poetry in the highest sense. When the thought element is wanting, we have doggerel—a mere jingle of words. With the true poetic ideas the form must be united. The rhythm and meter must be correct or much of the effect is destroyed, but we can have good poetry without even rhythm or meter, nor is rhyme essential, though this is very beautiful.

What, then, is the essential thing in form? This is an interesting question.

There is no rhythm in Hebrew poetry, at least in the ordinary sense. Meter and rhyme are also wanting and yet it is poetry in the highest sense. I am inclined to the view expressed by R. H. Johnson that it consists in repetition. This is present in all poetry. We have rhyme, a repetition of similar sounds; rhythm, a repetition of similar pulses or beats; meter, a repetition of similar verses, stanzas or strophes; parallelism, a repetition of similar or contrasted thoughts found only in Hebrew poetry. The wonderful charm in all kinds of poetry is repetition. It strikes a responsive chord in the soul. Music, dancing, beating the drum, any repeated orderly movement of sound or action, calls forth a response in the soul and produces pleasure. These repetitions must not be too long delayed or the effect is lost. The sharper and more vigorous the repetition, the greater the effect. Illustrations are abundant. The bass drum and the chorus of song are good examples. The repetition must be natural. New words should never be coined,

nor should words be dragged in in an unnatural way. The language must be in good taste. It is easy to fall from the sublime to the ridiculous, and this fact is often used by humorists to produce ludicrous effects.

What is the essential thing in thought? Here we face a question of greater difficulty. No single thought element alone is essential. I mention some of the more prominent and important qualities: Nobility, expressive of highest sentiments—love, patriotism, etc.; feeling, expressive of joy, sorrow, hatred, etc.; vivid imagination: by this blind Milton lived in a world of beauty; sincerity; simplicity; other qualities might be mentioned. These qualities enter into the various forms of poetry. The conclusion is that when certain thought qualities unite with the true poetic form, poetry is the necessary product.

4. *The advantages of poetic expression are many and striking.*

By it the human heart is most easily and deeply stirred. Popular sentiment is moulded by it. Schenckenberger's "Die Wacht am Rhein" was a potent factor in bringing about a union of the petty German states. In great popular upheavals song has exerted a great influence. Illustrations are abundant. Israel sang on the shore of the sea the song of deliverance; David's victory over Goliath was celebrated in song; the Greeks chanted the pæan when going to battle; in the American Revolution and during the last war patriotic songs were sung everywhere.

National life is largely affected by song. The English sing "God Save the Queen;" the French, "The Marseilles Hymn;" the Germans, "Die Wacht am Rhein;" the Americans, "The Star-spangled Banner" and "My Country, 'Tis of Thee," and the influence of these national songs is wonderful.

Religious emotions are profoundly stirred by song.

Loyalty to Christ is expressed in the song "All Hail the Power of Jesus' Name;" desire for refuge, in "Jesus, Lover of My Soul;" yearning for home, in "I Will Sing You a Song of That Beautiful Land;" desire for activity, in "To the Work, to the Work;" hope in death, in "We'll Meet Again," confidence, in "How Firm a Foundation." Thus every religious sentiment finds expression in song.

It is also a great aid to the memory. Verse is more easily committed and longer remembered than prose. The rhyme, the meter, the repetition, powerfully assist memory.

It appeals to the universal instinct. The rudest savages and most cultivated peoples are alike open to the influence of song, and its influence is felt during the whole period of life, from childhood to old age. The infant is soothed by it and old age is rendered more peaceful by its divine influence. It may properly be regarded as a divine implantation. The outward reality of song meets an inward instinct; it answers to a natural want as light answers to the eye. It is therefore right, and whatever answers a natural or constitutional want is not only right, but indispensable.

We here have a hint of the character of the poet. He has sensitiveness and delicacy of feeling; sympathy with man; unerring insight into human nature and human emotions; sympathy with nature, not simply to appreciate, but to interpret.

5. *The different orders of poetry are clearly marked.*

The lyric is first in origin. It is called lyric because it is used to express feeling. All ancient nations developed this first. It is purely subjective. It seems to be the natural way to express inward feeling.

The epic is second in order of development. This is objective in character; it is born from without; it is descriptive of some great event in national or individual life. Homer's "Iliad," Virgil's "Æneid," Milton's "Para-

dise Lost," Tasso's "Jerusalem Delivered," all deal with the objective. It is more difficult than the lyric and requires a higher order of talent.

The dramatic or tragic. It is named from the Greek "Drama," from "*drao*," to do. Its great characteristic is action. It also is objective. It deals with emotions or feelings of others. Its purpose is to give some tragic event in the life of a nation, family or individual. It is considered the highest and most difficult form of poetry.

These three forms display close relationship. Sometimes they intermingle, sometimes one form is used to support the other, but all are closely allied.

II. HEBREW POETRY: ITS VARIETY AND CHARACTERISTICS.

1. *The great abundance of Hebrew poetry is a striking fact.*

A large portion of the Old Testament is written in poetic form. Whole books are poetic and there are scattered fragments throughout the volume. This is a wonderful fact and should arrest attention. As a merely literary fact it should interest the earnest student of literature. In the Old Testament we find poetry of the highest order antedating the classic poetry of Greece and Rome. Deborah and David sang before Pindar and Homer wrote.

To the student of the Bible a knowledge of Hebrew poetry is of transcendent importance. A large portion of God's message would be in a measure lost without such knowledge, and in no portion of the Bible is its religious spirit so clearly revealed. Faith, hope, devotion, joy, gratitude—in short, the most potent principles of the soul—here shine forth.

There are many reasons why so large a place is given in God's revelation to Hebrew song. I refer again to the fact that poetic instinct is inherent. It is native to the soul. It may be dormant for a time, but excitement will call it out.

It is a precious gift, wonderful in manifestation and uses. It cheers, ennobles and beautifies life. God always seeks to meet the wants he creates. Every real want takes root in constitutional peculiarities, physical, intellectual or spiritual. This truth is exemplified in the revelations and provisions of nature. There are physical, intellectual and spiritual elements in nature to correspond with the physical, intellectual and spiritual factors in man. Nature recognizes the poetic feeling. The poetry without corresponds to the poetry within. This fact awakens the expectation that God will act upon the same principle in making his word revelation. We would expect to find intellectual, spiritual, poetic elements in God's word.

A second reason is found in the fact that God could not appeal to a more powerful or universal instinct. A divine gift is not necessarily universal; some are individual, but a constitutional gift is universal. This does not mean that every man is a creative poetic genius. All, however, can feel. The poetic gift is both active and passive. It is creative and appreciative. All can not write poetry, and many, alas! who think they have the creative genius are woefully mistaken, but all can respond to the poetic sentiment when expressed in greater or less degree. It manifests itself early in life and does not leave us with death. Hence to no mere powerful or widely known instinct could God's call come.

Another reason for the presence of poetry in the Bible is the fact that by it God administers to our purest pleasures. This is another evidence of the goodness of God. The proper gratification of every inherent desire is always pleasurable. No better or stronger reason need be sought than this.

Finally, let it be noted that it serves a great purpose in the practical influence with which it invests the truth.

Truth is not always understood because it is plainly stated. Truth must be felt as well as intellectually apprehended. It is not until truth is felt that it takes on its most potent form. Truth reaches the feelings most readily when clothed in poetic measures, and hence becomes more powerful in its influence over us.

The intrinsic value of Hebrew poetry should not be overlooked or underestimated. To lose it would be to lose a treasure of sublime thought nobly expressed. It would be to lose one of the richest mines of intellectual and spiritual wealth to which man has ever had access.

The themes are lofty. Note the moral fall from Isaiah to Homer. The artistic element in the latter is wonderful, but the moral tone is as far below the former as earth is below heaven. The difference between Hebraism and Hellenism is that one is ethical, the other artistic.

2. *Hebrew poetry, like that of other peoples, had its golden age.*

There is a golden age in the literature of every civilized nation; a period of peculiar development. The age of Pericles in Greece was such an era. The age of Augustus and the age of Elizabeth were the golden ages respectively of Latin and English literature. The thirteenth century in the early French and the age of Louis XIV. in the later French history were golden ages of French literature. The present age in Germany some think is its golden age, but perhaps this can not be determined at the present time.

The causes for a golden age are very clear. A high degree of national prosperity, affording leisure and time for study, is conducive to the development of literature. The pioneer age is unfavorable because the necessary leisure for study and writing is denied to men. The golden age of American literature is, we may hope, still in the future. The conditions for its development have not fully matured.

There is, however, a danger to be avoided. Long prosperity is liable to lead to degeneracy. It eats out the virile, sturdy qualities and causes mind and body to deteriorate. Luxury poisons the physical and intellectual fountains of life. Much and long-continued prosperity is dangerous.

The Davidic age was the golden age of Hebrew poetry. The whole period before David furnished but few of the Psalms, but the foundation was laid for this splendid outburst of poetry in preceding ages. The literature of the nation prior to David's time was striking deep root that finally resulted in a rich fruitage that gives it an exalted place among the literatures of the world when studied even in its purely literary aspects. When prosperity came to the nation, then literature flourished. This has been true of every nation.

Herein is found a potent argument for the pre-Davidic origin of the Pentateuch. To bring the Pentateuch this side of David leaves the golden age without a background. It leaves the tree without roots, the building without a foundation. This would be an anomalous condition. It is found nowhere else. The golden age of a literature always has roots running back for hundreds of years. It was notably so in English literature. It took nearly a thousand years of preparation to produce an Elizabethan age.

The only way of avoiding this argument is to deny to David the authorship of nearly all the Psalms, and to shove the wisdom literature down to a much later age than the traditional view assigned to it; but this questionable proceeding does not obviate the difficulty. Even in that case we would have a very sudden outburst of splendid literature with little previous writing, such a thing as is witnessed nowhere else. This position is unsupported by a single collateral example in all the literatures of the world.

The character of the Hebrew bards is a factor to be taken into account in studying Hebrew poetry. David, Isaiah, Jeremiah and Ezekiel were men of stupendous genius. They were men of deepest piety and closest fellowship with God, and they belonged to a nation that had a thrilling history. To this must be added the divine gift of inspiration. All this helps us to account for this wonderful outburst. Victor Hugo regards Job, Isaiah, Ezekiel, John and Paul as among the greatest names in literature. To these I would certainly add the name of David, unless the authorship of any considerable number of the Psalms is denied to him.

3. *The sources of inspiration of Hebrew poetry are many and fruitful.*

There must be some excitant to call forth poetry. It must have an adequate cause. It is not a product of purely intellectual processes. The feelings must be stirred.

Afflictions are a powerful means of stirring the poetic chords of the soul. Many Psalms stand as illustrations. The third, sixth, tenth, twelfth and thirteenth are notable examples.

The feeling of joy is also a powerful excitant. Hannah's song (I. Sam. ii. 1-10), David's song (II. Sam. xxii. 2-51), many of the Psalms, Mary's song (Luke i. 46-55), Zachariah's song (Luke i. 67-80), furnish excellent examples.

The sentiment of love is also fruitful in producing poetry. There are many examples in the Psalms. The Song of Solomon is also a noteworthy example. Every young lover finds this statement verified in his own experience.

Religious fervor tends to express itself in poetic form. This embraces many potent emotions of the soul. The

study of hymnology is interesting and instructive on this account.

Friendship is also a stimulus to poetic expression. Horace calls Virgil "The half of his soul;" David's lament over Jonathan is a good example.

The sentiment of patriotism is a stimulating cause. All nations have their patriotic songs. Much of Hebrew poetry is patriotic.

Mirthfulness, wit, humor, and even the baser feelings of anger, hatred and revenge, tend often to express themselves in rhythmic numbers.

Perhaps the prophetic influence is most fruitful of all excitants. The prophet was called *Nabi*, which means to bubble forth. This indicates strong excitement.

4. *The close relationship of prophet and poet is evident.*

The same word in Latin, "*vates*," is used for both.

The men selected as prophets were necessarily in possession of the poetic qualities. They were men of great heart power and large intellectual endowments. The work of the prophet necessarily stimulated to poetic expression. It was theirs to arouse Israel to a sense of her sins; theirs to cause repentance and produce great moral upheavals. Passionate expression was a most natural thing. The poetic form was the most natural form of expression under the circumstances. Their wonderful visions also caused intense feeling and were a poetic excitant.

There is, however, a difference between prophet and poet. Poets are not necessarily divinely inspired. Prophets were inspired. Beecher says, "The poet sang in the lower boughs." That is he lived in a lower world than the prophet. Some claim the inspiration of the two is the same in kind. If this be true, the difference in degree is so great as to place the two in different worlds.

5. *The characteristics of Hebrew poetry are interesting.*

It is largely religious, and the spirit of true poetry resides in it. The whole thought of the nation has a religious coloring. The great thought committed to the nation by God accounts for this. It was theirs to develop and transmit the thought of one true and living God. This literature must needs be religious.

It has also a patriotic element. It is hard to separate patriotism and religion among the Hebrews. By means of patriotic poetry the national heart was fired. The historic and patriotic streams of literature run close together and are often blended.

It is subjective. The poet records his own feelings. He deals with what concerns himself.

It is sententious. It abounds in short, vigorous, pithy sayings and practical maxims. A world of meaning is couched in a word.

It is sensuous. The imagery is very bold and striking.

There is an absence of fiction. The sincerity and truthfulness are refreshing. There is a genuineness that is wanting in much ancient and modern poetry.

It is sublime. This applies to thought and diction. We are lifted to supernal heights by much of the Hebrew poetry.

6. *The kinds of Hebrew poetry must also be noticed.*

We have the Lyric, Didactic and Rhetorical forms. The Hebrew named but two kinds, Lyric and Didactic, which they called Shir and Mashal. The Epic and Dramatic forms are in any complete sense unknown. There are, however, Dramatic and Epic elements in some of the poetry.

The Lyric was a poem, joined inseparably with musical accompaniments. The meaning of the word "psalm" indicated this. We do not know surely how these Lyrics were sung. They embrace in their scope the whole round of human feeling.

The Didactic or wisdom poetry may be classed as a variety of the Lyric, but it has distinguishing characteristics. Its great aim was instruction. The sententious element is prominent. This kind of poetry is truly characteristic of the Hebrews.

The Rhetorical form is also a variety of the Lyric. It is the fruit of great excitement and seeks high-sounding words. It grew often out of visions or strong emotions arising from other causes.

7. *The technical and formal qualities of Hebrew poetry are unique.*

Rhyme is entirely wanting except in modern Hebrew poetry. Assonance and alliteration are occasional features. Acrosticism appeared after David's time. Rhythm of the kind found in Greek and Latin is wanting.

The parallelism is the characteristic feature of Hebrew poetry. It consists of a repetition of the same thought in parallel expressions of opposite thought in contrasted expressions. The causes of the parallelism may be given as the tendency of strong feeling to repetition, the desire to afford delight, a desire to make thought clear, the pleasure found in comparison and contrast, and finally it enabled the poet to express thought in a progressive way. It has some peculiar advantages, chief among which I mention the fact that poetry of this kind suffers little by translation. Other advantages are suggested by what has already been said.

The kinds of parallelism must be clearly differentiated.

First, we have the synonymous form:

In this the second member of the parallelism repeats the thought of the first. Gen. iv. 23, 24, is the earliest example we have, unless the quotation made by Jude from the language of Enoch is an example (Jude 14).

1. Adah and Zillah

2 hear my voice

- | | |
|-----------------------------|---------------------------|
| 1. Ye wives of Lamech | 2 harken unto speech |
| 3. For I have slain a man | 4 for wounding me |
| 3. A young man | 4 for bruising me |
| 5. If Cain shall be avenged | 6 seven-fold |
| 5. Truly Lamech | 6 seventy and seven fold. |

The verses marked 1 correspond to each other as a whole, while the two halves correspond. The same is true of the verses marked 3 and 5. The second part here repeats the first without added force.

I introduce as a second example Prov. xxx. 17.

- | | |
|-----------------------------|---------------------|
| 1. The eye that mocketh at | 2 his father |
| 1. And refuses to obey | 2 his mother |
| 3. The ravens of the valley | 4 shall pick it out |
| 3. The young eagles | 4 shall eat it. |

This also illustrates the sensuous element in Hebrew poetry. Here the second member of parallelism gives added force to the first member or intensifies the parallel thought.

As an example of triple parallelism, I introduce Psalm i.—Blessed is the man

- | | | |
|---------------------|------------------|--------------------|
| 1. That walketh not | 2 in the counsel | 3 of the ungodly |
| 1. Nor standeth | 2 in the way | 3 of sinners |
| 1. Nor sitteth | 2 in the seat | 3 of the scornful. |

Here there are three parallel verses synonymous as a whole. Each verse has three divisions, and between the corresponding division of each is a parallelism. The thought is also cumulative in this example.

Often we have the double and triple varieties combined, Ps. xxii. 23.

- | | |
|-----------------------------|------------------------------|
| 1. Ye that fear the Lord | 2 Praise Him; |
| 1. All ye the seed of Jacob | 2 Glorify Him |
| 2. And stand in awe of Him | 1 All ye the seed of Israel. |

Here we have the thought synonymously expressed, and each verse is divided into two parts corresponding each

to each, making three parallelisms of two members in each verse. The thought is reinforced by each repetition making an ascending climax. In the last verse the order of two halves is reversed.

The climax is very common in Hebrew poetry.

As examples of simple synonymous parallelism without reinforcement of ideas, I introduce Isa. xv. 1—The burden of Moab.

1. For in the night Ar of Moab 2 is laid waste and brought
to nought

1. For in the night Kir of 2 is laid waste and brought
Moab to nought

Often, as in this case, there is an introductory clause, and sometimes the thought is completed by a concluding line.

Also Ps. xxii. 27 is a good example.

1. All the ends of the earth 2 shall remember and
return unto the Lord

1. And all kindreds of the 2 shall worship before
nations thee.

It is interesting to note the variety in synonymous expression which the Hebrew poetry displays. The study of it would be most valuable simply as an exercise in composition.

The parallelism sometimes includes three and sometimes four members. Ps. xix. 6, 7.

1 His going forth 2 is from the end of the
heaven

1 And his circuit 2 unto the end of it

1 And there is nothing hid from the least thereof.

3 The law of the Lord 4 is perfect 5 restoring the soul

3 The testimony of the 4 is sure 5 making wise the
Lord simple

- 1 The Lord is my shepherd, I shall not want
- 1 He maketh me to lie down in green pastures
- 1 He leadeth me beside the still waters.

This is a triple parallelism with undivided members. It is marvelous for its metaphorical beauty.

Psalm xlii. 1.

- 1 As the hart panteth 2 after the water brooks
- 1 So panteth my soul 2 after thee, O God.

This is a double parallelism with double members. It glitters like a diamond in its beauty.

Second, we have the antithetic form:

In this idea of the second member is the converse of that in the first, Prov. x. 1.

- 1 A wise son 2 maketh a glad father
- 1 A foolish son 2 is the heaviness of his
 mother

- 3 Treasures of wickedness 4 profit nothing
- 3 But righteousness 4 delivereth from death.

Here the clauses marked with corresponding numbers are in antithesis, and the verses taken as a whole are antithetic.

We have another case in Hannah's song—I. Sam. ii. 4, 5.

- 1 The bows of mighty men 2 are broken
- 1 And they that stumbled 2 are girded with strength
- 3 They that were full 4 have tired out themselves
- 3 And they that were hungry 4 have ceased.

Sometimes the antithesis is between the first and last clauses of the verse—I. Sam. ii. 6.

- 1 The Lord killeth 2 and maketh alive
- 1 He bringeth down to the grave 2 and bringeth up
- 1 The Lord maketh poor 2 and maketh rich
- 1 He bringeth low 2 he also lifteth up.

Here the clauses marked one are in synonymous parallel-

ism, and also the clauses marked two, while the clauses marked one are in antithetical parallelism with the clauses marked two. Mary's song must have been cast in the same poetic mould with Hannah's—Luke i. 52, 53.

1 He hath put down princes 2 from their thrones

1 And them of low degree 2 has he exalted

3 The hungry 4 has he filled with good things

3 And the rich 4 has he sent away empty.

The clauses that have the same number are in contrast with each other, while the verses taken as a whole also stand in antithesis.

Third, we have the synthetic form:

We have a beautiful form of parallelism in Isa. lv. 6, 7.

1 Seek ye the Lord 2 while he may be found

1 Call ye upon him 2 while he is near

3 Let the wicked 4 forsake his way

3 And the unrighteous man 4 his thoughts

5 And let him return unto 6 and he will have mercy
the Lord

5 And to our God 6 and he will abundantly
pardon.

This seems to partake in some degree of both the synonymous and antithetic.

All these diversified forms are mingled and interchanged in most poems with great freedom, apparently at the arbitrary will of the poet.

A word concerning the strophic structure must suffice.

The shortest sections consisting of two and sometimes three lines are called verses. Several verses together make up the strophe.

Homogeneity in form and number of verses is necessary to the strophe. Externally it is marked by the refrain or the repetition of the concluding verse. Psalms

xlii. and xliii. Sometimes it is marked by an alphabetic beginning, and inside the strophe the alphabetic order is repeated.

Sometimes we have strophe and antistrophe. This is simply responsive singing or chanting. Psalm cxxxvi.

Space forbids me to dwell more at length on this, but it would well repay us for further study.

There is nothing more beautiful in literature than the parallelism of Hebrew poetry. It is as unique as it is beautiful. The element of repetition seems to be about the only point it holds in common with the poetry of other peoples, so far as form is concerned, but it possesses other poetic qualities in common with all true poetry.

Thus we see that God has not only revealed to us precious truth, but he has transmitted it to us in forms of wondrous beauty.



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